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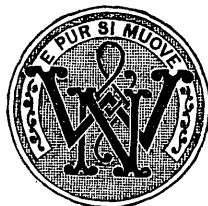
A Plea for Revision of our Versions.

BY THE

REV., R. CUNNINGHAM DIDHAM, M.A.

PART I.—PSALM I. TO XXV.

2 v.



WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;

AND

20, SOUTH FREDERICK STREET EDINBURGH.

1869.

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P R E F A C E.

I HAVE been led to the labour of revising our versions of the Psalms, by the urgency of our crisis. I had with others taken our Authorised Version as little short of the impress of the Almighty, that that which was for the guidance of our souls could be no less than guided itself into all truth. I thought that what appeared to have no sense was a mystery, given us purposely by the Divine Author, for the trial of our faith. I was reminded of the poet's words, "Fools rush in where Angels fear to tread." I therefore read the Psalms and other portions of Divine writ with thankfulness and, I trust, edification. That which I understood, I laid as fundamentals and bases of my Faith, and that which I understood not I passed by, as never intended for such tyros as myself and fellow mortals. From this apparently happy dream I was awoke by that heresiarch of our age, Colenso, supplemented by Stanley, &c. &c. his disciples. They had attacked our versions as if Divine writ itself, but have been answered chiefly, to their great joy by those whom Kennicott calls absolutists, who indeed answer them where the Authorised is absolute, but break down where the Authorised breaks down. What is this but betraying the Faith? Or else, they have been answered by semi-absolutists, who will go no further than allow the fallibility of our versions, but will not as scholars meet particular discrepancies, supposing that they would thereby endanger the faith of some. What also do these, but themselves betray the Faith? Lookers on believe that because Sceptics are not answered, they cannot be answered. The injury sustained to the Faith by this line of tactics is untold, its natural fate is to die out. If scholars on one side devote their whole powers to its destruction, and those on the other

will not meet their weapons, the destructives have it all their own way, and the consequence is, as I said before, the Faith expires.

For these reasons, I for one, having some knowledge of the Oriental tongues, leave my party, having made up my mind to admit every discrepancy in our Versions and break a lance with the Sceptic, whenever he falls in my way, not having the least doubt that every text cleared of error, will return with ten-fold vehemence on my opponent. In so doing, I am aware, that I run a fair chance of being crushed myself, according to the saying of the historian Thucyd, *those who are in the midst are slain on both sides*. It is Rome and her Vulgate over again to be so wedded to the King's Bible as so many of my brethren are : it remains to be proved, whether the spirit of the Trentine Fathers has fallen on Ministers of the National Church to punish revisers of their version.

It is verily annihilation to the Faith, in these days of laxity, and removing of all landmarks, to endeavour to make a Translation of the Divine Writings full of corruptions and absurdities our standard, just in the same way as the 39 Articles are for the Clergy of the National Church. Men who act in this way, adopt the same principle as that Prince of theological writers, Hooker, did for the Church of England of his day, he wrote in an admirable manner excellent things in behalf of the then constitution of the Church of England, ignoring every conception of a better. This mode of answering might do for a well-constituted Church, upheld by the powers of the State ; but for the maintenance of the Divine Word, with our hedges broken down and the State dead against us, wolves of every hue nourished and cherished by the State itself, never!!! Thereby we give up the infallibility of the Sacred Writings to infidels, we make them the foot-ball for Essayers and Reviewers to kick about amid the scorn, derision and ridicule of beholders.

And let us not deceive ourselves, that only writers are concerned in this game, or that it is a mere game of the Clergy, the Laity, the constituent part of the Church, are lookers on ;

they see that the writers of the Infidel party are not properly answered, and already a chief moiety of our influential laymen, are gone over and left us. Bp. Wilberforce could say, such is the vividness of the dream, of the writings of one Voysie of that spawn, it was making him of too much importance to notice him; if his books are let alone they will soon perish. Not so, S. Paul formed a very different judgment of such writings, "Whose words eat as doth a canker," and whose sentence is "their mouths *must* be stopped;" his Lordship ought to remember that there is a reproof for Bishops, who "*suffer*" false prophets to "teach and seduce," Rev. ii. Let the opponents of Revelation alone, and Revelation itself will be put out, for there is such a thing as "quenching the Spirit."

On these principles I meet our contemporary sceptics on their own ground, and attack them if not directly, certainly indirectly by means of a version of the Scriptures made by the help of Grammars, Lexicons, &c. of our day, to which our Translators had no access. And I have not the least doubt, if others would give me a helping hand, by their own endeavours this way, and the whole of the Scriptures revised, every stumbling-block would be removed, so that if themselves returned not to the fold, it would restrain converts.

And let not my readers suppose that our contemporary Grammars, Lexicons, &c. are slight privileges. They are indeed incalculable. De Sacy, Gesenius, and their disciples have done wonders towards elucidating the Hebrew, by applying Arabic rules, idioms, and senses of words to that language. My readers, will understand the possibility of this, if they realise the fact, that the Arabians either composed their best Grammars and Lexicons soon after the Christian era, or based them on authorities of that period. Moreover, although the various Oriental languages have for the most part different characters for their letters, yet they have very much the same words with the same sense, they differ no more in fact than the several dialects of our native country. They are partial to certain letters in certain places just as we are, they, for instance, have their H, R, V, W, &c.,

where they ought not. They have as a whole staple words as we have, and others which in our case we style Provincial, but in theirs, they style National, albeit there are very few words which are common in one language, that do not find a place in another. The idioms, rules of writing, &c., are all of the same complexion and differ in about the same proportion. Those who will realise these facts, can appreciate what we have obtained in our times, by having large portions of the contents of ancient Arabic Grammars and Lexicons, transferred from the Oriental archives and translated either into French or English. Let my readers also realise the fact that the Arabic is a living language and that the Orientals never change, at least that was the motto a few years back, and they will understand that a revolution has taken place in the department of the sacred tongues, quietly and peacefully indeed but real and actual. Lane's new Lexicon, of which we have three parts out of eight, will doubtless contribute vastly to this end. So much for the Hebrew ; neither has the Syriac stood still, Mr. Harris Cowper has given us a better Grammar, and Dr. Payne Smith the first part of an excellent Lexicon which bids fair to rival Lane's for the Arabic. The Chaldaic rises too by the advancement of her sister tongues.

It is not therefore a rash assertion to make that any scholar so disposed has in our day inestimable advantages, and that he may, if he will, advance our knowledge of the Divine oeconomy to an incredible extent. For my part I have applied these means to the first twenty Psalms, hoping that others better able will follow in the same track for other portions of the Scriptures. If others do not, if it be God's will to give me health, leisure, and the means, it is my intention to go on with the work I have undertaken.

I have made as an essay herein, the first twenty Psalms, as this book has more frequent use than other parts of Scripture ; and if the result be painful to members of the National Church, 843 mistakes in 252 verses for the Liturgic Psalter, and 628 mistakes for the Authorised Version, and in 155 places the sense is missed altogether in both versions, yet it is cheering to

them as Christians, that in every case the Essayer, Reviewer, or whatever other name he calls himself, loses ground. Where the Faith was apparently in danger, I trust my version proves that it can be set at liberty; where no sense was made, sense can be revealed; where unsuitable words were inserted so that a veil is put on the Original it can be taken away; where mysteries were supposed they can be lifted, therefore if a member of the National Church feels himself aggrieved by the exposure of errors in his particular version, he can be a gainer as a Christian by a revision thereof; he can have many parts of his Faith filled up which before were a blank; he can have many precious pearls, which were covered with cob-webs spun centuries back, a few of them even before the Christian era, broken, and brought to the light of day in all their pristine beauty; he can have, in fine, many perplexities unravelled.

I am aware that it is much easier to speak of all these advantages and privileges, to be gained by a revision of our versions, than to prove them, and that I have many opponents trained and built up in prejudices, against whom arguments and proofs are of no weight, the royal road to deliver themselves is the forehead of brass, and puff at demonstration, with an *ipse dixit* of an unknown person; there are others however less hardened, and who will fight for every inch of the old ground rather than succumb to what would be to them the turmoil of a new translation, therefore I not only give my version but reasons for every variation therein, in form of Prolegomena, that such may contend if they will for the old renderings.

In revising our versions I inform my reader once for all, that I cannot recognise the Authorised Version as having claims superior to the Faith itself, although I admit it to be a great work, composed by faithful men in an unskilful age quite incompetent for the undertaking.

I revise the Liturgic Psalter as well as the Authorised Version, as I see no plea for the contrary; it professes to be the Word of God as well as the other, and being of so much more frequent use, there is all that greater reason for its being the more faithful

of the two : instead of it being so there are no less than 215 errors in the 252 verses over and above the Authorised Version, which errors cannot be accounted for otherwise than the offspring of greater ignorance on the part of the translator, and its being a translation of a translation. That it is appointed to be sung or said in churches also makes no difference, a question of stops is not to bind the Word of God, besides, there was a time when the Original had no stops at all, and the errors have far deeper root than any pointings, they rise from ignorance of Hebrew, random ventures at dark words, occasional false pleonasms and very many additions to the sacred word itself.

Before entering on the work of Translation and Revision of our Versions, I must bring before my reader, in a condensed form, the antecedents and present state of our Authorised Version, which to a great extent includes that of the Liturgic Psalter.

In the first place it is not properly a Translation at all, but a Revision of former Translations, for which see the King's Rules therein and their own words, "Truly, good Christian reader, "we never thought from the beginning that we *should* need to "make a *new translation*, nor yet to make of a bad one a good "one, but to make a *good one better*, or of *many good ones one* "*principal good one*, not justly to be excepted against : *that* "hath been our endeavour, *that* our mark." Moreover the first Rule of the King's was, "The Ordinary Bible read in the Church, "commonly called the Bishops' Bible, to be followed, and as "*little altered* as the original would permit." And another Rule was, "The translations of Tyndal, Matthew, Coverdale, "Whitchurch, and Geneva to be used when they come *closer* to "the original than the Bishops' Bible." It is clear therefore that our Translators, even if their scholarship had been equal to the undertaking, were in chains ; they were bound to consult for the nearest word in the existing translations rather than for the sense of the original itself, as they themselves word it, "out of many good ones to make one principal good one."

Albeit, supposing they broke their chains, which is just pos-

sible, but against their own words not probable, had they the scholarship requisite for the work in hand, were they really master of the situation? Certainly not. How could they? In their time, and after, the Hebrew letters were treated more as Hieroglyphics than anything else. Hebrew words were then learned as Bp. Marsh and others have again and again noted, and I have myself tested, by consulting the Vulgate and seeing how they were translated by S. Jerome. So that the Hebrew Lexicons of those days rather perpetuated the errors of the Vulgate than gave the sense of the Hebrew. Even the Lexicon of the celebrated Sebastian Munster was no more than that, as Wolf assures us, the Latin words of the Vulgate. The same must be said with regard to the Chaldaic and Syriac, similar words occur, with scarce a foreigner, in the Lexicons of Buxtorf and Castellus. So that my readers will understand how these three languages were depressed together, and from the same cause, and that now the Hebrew has revived, the other two partake of the benefits.

I do not deny, that if there had been no living way to get at a language with peculiar characters, the dead must be consulted by the dead, and so in a poor way the Egyptian Hieroglyphics have been deciphered; but if there be a living way, as there is in the case before us, the Arabic being a living language and but little more than a dialect of the Hebrew, who would stay amongst the dead to decipher it?

It is incredible that any scholar, otherwise than in a whisper, will now maintain that the Arabic is not the key to the Hebrew, for his credit sake he dare not put it in print. Bishop Marsh in his day found no opponents herein, as he says, page 289 of his Lectures, "It serves indeed as a *key* to that language; for it "is not only *allied* to the Hebrew, but is at the same time so "copious as to contain the roots of almost all the words in the "Hebrew Bible;" and again, page 521 of his Lectures, "The "Arabic is considered the key to the Hebrew;" and before him Dr. Adam Clarke, "It is allowed among learned men that "where a word occurs not as a verb in the Hebrew Bible, its

“root may be legitimately sought in the Arabic. He who controverts this position knows little of the ground on which he stands.” Deut. xxxiii. 25. This was also the opinion of the learned Jews in Spain of the eleventh century, and Schultens, Sante Pagninus, Gesenius, and I presume all the Oriental scholars of the present day; so far does it prevail that I cannot assume that I have an adversary herein.

Nevertheless if this be so, who were the Arabic scholars in behalf of our Authorised Version, and what was their proficiency therein, and what share had they in the revising of our present translation? Referring to the history of that period, I find that there was only one Arabic scholar in England at that time, one William Bedwell, at least so writes Antony à Wood in the biography of Henry Jacob, and so writes the biographer of Bishop Andrews, Anglo-Catholic Library; and he certainly was one of the translators of our Version, but he was only one of several, and where do we find him labouring? Not on the Psalms or Prophets, but one of ten on the easiest portion of the Hebrew, viz. the Pentateuch, and the history from Joshua to the First Book of Chronicles inclusive.

And who is to judge of William Bedwell's proficiency in the Arabic, when he was the only scholar thereof in this country? The fact is, his attainments herein could only be of an elementary type. He lived before his time for more; when the mines of ancient Arabic literature were unexplored, and their treasures unknown to this country. Before the time when Arabic was discovered to be *the* means for acquiring a knowledge of the Hebrew. At a time when the Hebrew was considered as a language dropped from the skies, only to be deciphered by the Vulgate. At a time when, as Adam Clarke writes, “*Biblical criticism was in its infancy, if indeed it did exist*; and we may rather wonder that we find things so well, than be surprised that they are no better.” Barrett's Synopsis, Part ii. 579. If William Bedwell's proficiency had been duly estimated by the superintendents of the Revision, or the Arabic properly esteemed, how is it that we find his place No. 10, the lowest

place in the first division, and that for the easiest portion of the Hebrew? Nevertheless, supposing Mr. Bedwell had had the first seat in the conclave for the Revision would that have made much difference? But very little. Europe had not given us at that time a single Arabic grammarian or lexicographer of any eminence, and Mr. Bedwell could not live before his time or attain proficiency in a tongue without guidance any more than other men, whatever might have been his talents that way. And even if he had lived twenty years in a country where Arabic is the native tongue, as Mr. Lane has done, it would signify little: what we wanted and which we have now got or are getting, was the substance of the old Arabic Grammars and Lexicons composed fifteen centuries back and upwards, composed in times almost touching the Christian era, certainly based on authorities of that date, when the Chaldaic was the spoken dialect of Judæa, and Syriac the spoken dialect of Galilee, and the Chaldaic from its similarity to the Hebrew was itself styled Hebrew by the Jews themselves, "when they heard that he spake in the Hebrew tongue to them, they kept the more silence, &c." Great indeed is the loving-kindness of the Lord to our generation! When we consider that the Arabic is but a dialect of the Biblical Hebrew, and as if by a marvellous overruling Providence, the golden era of its literature dates soon after the death of the Apostles and the ceasing of inspiration, who can over-estimate the cultivation of such a tongue? A talent has been given us, which our ancestors never touched, great is the responsibility, yea sin to our governors and rulers if they keep it wrapped in a napkin! For the lack of that which we have got, if our translators had been all primed with the contents of the Arabic Grammars and Lexicons then in Europe instead of one, our Mr. Wm. Bedwell, our Version would still have been in its present crude state, very little more than a translation of the Vulgate.

I will now prove to my reader, by facts, the disastrous consequences attained by using Lexicons restrained to Vulgate words. This then, is one result, the many Hebrew words

rendered by one English ; for instance no less than thirty different Hebrew words are translated in our tongue by the one English “ shew ;” 31 by “ fail ;” 32 by “ come ;” 34 by “ cut ;” 34 by “ keep ;” 38 by “ man ;” 38 by “ destroy ;” 39 by “ side ;” 39 by “ went ;” 40 by “ strong ;” 42 by “ give ;” 43 by “ men ;” 46 by “ me ;” 53 by “ break ;” 54 by “ bring ;” 55 by “ cast ;” 61 by “ lay ;” 70 by “ put ;” 80 by “ set ;” 32 by “ make ;” and even 101 by “ take ;” besides a multitude of others in smaller proportions. Yet each one of these several words, have their primary and radical signification, each one having its own appropriate shade of meaning and all to be proved by the Arabic. Notwithstanding there are those amongst us, who will perpetuate error in the Word of God at any cost, who have the effrontery to tell us, that the *Hebrew* is at fault and charge it with being a barren language, whereas, he who has eyes can see, that it is our Authorised Version that is barren and is a pauper for words. They say, forsooth, that the few words in Hebrew, is occasioned by the simplicity of the times. Who can have patience with such reasoning ? It is rather confusion confounded for a nation to have 60, 80, nay, a 100 different words for the same thing. Surely simplicity is marked by having but few words for the same sense.

Now, we will for the present leave the state of the Authorised Version alone, and enter on the difficulties of translating anything from an Oriental work. No one who has not undergone the labour can have any conception of how much his powers are to be taxed. I will give the judgment of Lumsden, once Professor of Arabic and Persian at Calcutta, an Englishman who until very lately had above all others gone into the mysteries of those tongues. He writes, page 281 of his *Arabic Grammar*. “ A European may translate into any other European language, and think in his own tongue, but translate the terms, render mechanically word for word, and sentence for sentence, preserve every metaphor as it may happen to occur, and slightly change the order of arrangement to suit the idiom of the foreign language, and though he may fail of elegance, or even of accuracy, yet he would be intelligible to the foreigner. It is accounted

for from the similarity of those languages as all derived from the same parent stock, and formed on pretty nearly the same principles which are spoken by nations professing various modifications of the same religion; governed nearly by the same laws, cultivating the same arts, and the same branches of science and literature, advanced to the same point of civilization," &c.

"Albeit, let a European effect the same for a piece of Oriental literature and it would not be intelligible to the Oriental, and *vice versâ*. All is changed, idioms, terms, &c. &c. are all different. Adjectives are almost unknown, their terms of expressing a subject are so many, as to cause wonder how to express them at all, the richest European language compared with theirs is poor, metaphors without end, &c. &c."

Here, therefore, let my readers pause and reflect on our position. If it be hard for a European to make himself understood when thoroughly acquainted with the roots of words which he wishes to translate, let him ask himself what must be the natural state of our Versions with the roots of words misunderstood, and both our Versions, translations of translations, the Liturgic Psalter being literally so, and the Authorised Version made by Lexicons with Vulgate words, or as the translators themselves word it "out of many good ones to make one principal good one." Let him also remember that the Vulgate was made by an Occidental more than fourteen centuries since, who had no greater facilities for acquiring the Hebrew than the translators themselves, and which is now filled with mistakes, the errors of transcribers during that long interval. That the variations of readings are so many that the Romanists themselves despair of making a tolerable text thereof: witness the scandal effected by two several Popes, within two years, cursing one another that their several Vulgates might pass current. There is yet one more absurdity connected with our Versions, which doubtless is another cause for translators missing the sense in so many places, departing from the context in some, and from the root of the word in others, and that is a blind adherence to Saxon words, instead of looking for the right

word from neighbouring nations of European origin, or from the Latins ; there appears to be an overweening attachment to words of Saxon roots, so much so that our Version is considered the standard work for our tongue ; the infatuation this way even now, runs so strong that I have deemed it advisable to adhere to the rule as much as possible, lest certain of my readers say, that my version is clothed with a taint of profanity.

I know, however, where I am drifting, my opponents can turn round with this retort, so saying, you reflect on the Hebrew proficiency of S. Jerome, Origen, and even the translators of the Septuagint. I assert, they had no Grammars whereby they could assimilate the idioms of the East with those of the West, and therefore could not be masters of the situation ; they in fact translated by means of Jewish traditions instead of a living tongue. As for S. Jerome and Origen we know that they attained their knowledge at the hands of Jews who told them what they chose, and the Seventy likewise, by internal evidence, must have done the same. Any Oriental scholar comparing the Septuagint with the Original Hebrew must come to this conclusion, for he finds therein a great inattention to idioms, ellipses not supplied, secondary senses of the word not taken when needful, often a studious literal rendering of Oriental phrases regardless of the Occidental mind ; occasionally, they appear to have been quite at a loss and shut up their difficulty by leaving the Hebrew word in Greek letters, and when they met with Jehovah, the great name whereby the Almighty manifests Himself, they translate it Lord, although Jehovah is a real proper name, and the Hebrews have Adonai as the word appropriated to their word Lord.

It may be further argued that our Saviour and His apostles quoted generally from the Septuagint, and not from the Hebrew. I grant it, but this does not militate against the Hebrew, and settles nothing. Inasmuch, as no one will assert, that it was a part of our Saviour's mission, or that of His apostles or evangelists to revise the Scriptures of the Old Testament. They quoted from the existing Hebrew and Greek version, and by

so doing it carried more weight than if they had quoted from a version of their own revising, it was as if quoting from enemies against themselves, inasmuch as in both cases, it was their own word of God, which they were defying, and to prove it, their own Scriptures were quoted.

But there is no end to the follies and infatuations of some men, whatever is said and whatever is proved goes for nothing, they will pursue their vocation, run with the stream for fashion sake, and serve their own times. Such arguments as I give do not fit in with the school they have adopted, the system they have followed, unity with Churches on the Continent, and so forth, therefore they will go on muttering by the way and by side-winds, "the Hebrew is an easy and simple language, Parkhurst and others of the Hutchinsonian school maintain it, they had the whole Grammar in a single sheet, &c.; our translators were excellent Hebricians, &c." Theological systems and unity schemes stop the ears of such men, evidence and experience effect nothing; they are satisfied with Jewish traditions, and dreams of Oriental perfection by means of Occidental rules, and wish their hearers to be so too; for once they are true Conservatives, they would keep things as they are, at all hazards: Lumsden, Lane, and De Sacy are nothing to them. I tell them of Lumsden's gulf, until very lately quite impassable, no Europeans crossed it to the Orientals, neither could the Orientals get to us. My opponents may sneer at such remarks; however, let the wise son of Sirach judge betwixt us, he was a good Grecian, and saw the gulf, and never thought of landing on the other side without loss, therefore he asks his reader, in the Prologue to Ecclesiasticus, "to pardon him, wherein we may seem to come short of some words which we have laboured to interpret. For the same things uttered in Hebrew and translated into another tongue have not the same force in them: and not only these things, but the Law itself and the Prophets and the rest of the books *have no small difference* when they are spoken in their own language." Let such of the clergy and laity who have pledged themselves for the union of Churches,

and talk glibly of the facilities of the Hebrew tongue, of the excellent scholarship herein of our translators, and therefore *we* do not want further revisions or translations, reconcile these words of the son of Sirach with their own. Their arguments are *on* the assumption, that certain Churches of their union have no Word of God to be read and used of the people, but those Churches have received this very book into the Canon. Therefore by the consent of *their* Scripture and *my* Church writings, there is no small difference between the Original Hebrew and versions *then* in use, and I will add *now* in use, but not what *may be* in use, for then I should unsay all I have written, and hope to write of the privileges which we have attained.

By this time I trust that it may be said, I have jumped at no conclusion, and that I have proved to the satisfaction of my readers, that we Occidentals are not to learn Hebrew by means of Vulgate Lexicons or Jewish traditions, if there be a living way to compass our ends, and that our Translators erred greatly in so doing.

That I may not be supposed to exaggerate respecting our contemporary advantages I quote for our Grammars, Moses Stuart, whose Grammar is recommended by Dr. Pusey for the use of students in Hebrew at his own University. I do so with thankfulness, as it testifies to the force of truth, Dr. Pusey having shewn himself hostile to all further revisions or translations of Scripture, and thereby resolves to perpetuate error at any cost. On De Sacy's work then, Moses Stuart thus writes, "An immortal work, which consigns to obscurity, by its superior lustre, all previous works of the same nature; and which has thrown more light upon the forms of words, the idiom and the syntax of the Shemitish languages than has been cast before for many centuries. By this work, which contains 462 pages of syntax, Gesenius has been substantially aided in the completion of his Hebrew Grammar: and a multitude of things pertaining to the grammar and idiom of the Hebrew, (though they may be learned by the diligent student without the aid of this work, so as to be useful to him) are seen with-

“out a knowledge of De Sacy’s Arabic syntax only as through
“a glass darkly. De Sacy has placed them in the meridian
“sun. That a work which was not designed to have the most
“remote bearing upon the Hebrew Scriptures, should be thus
“made to contribute in a signal manner to their illustration,
“ought surely to be a matter of gratitude to the Great Disposer
“of events, who can overrule the designs of men to the accom-
“plishment of his purposes.” (Stuart’s Dissertation, page 8.)

And for our Lexicons, the same De Sacy and many Arabic Lexicons were laid under contribution for Gesenius’s and Fuerst’s Hebrew Lexicons. Richardson’s Arabic and Persian is that which I use, with additions by Wilkins, 1829, but Lane’s Arabic Lexicon, three parts of which are out, surpasses all that we have hitherto obtained: it is compiled from no less than sixty Arabic Grammarians and Lexicographers, the latest of whom flourished more than a thousand years since. What can I say more in behalf of our advantages and privileges if *we* would but use them for the great purpose which they appear especially designed; the unfolding the mysteries of the Word of God by a proper and fair translation thereof.

I now come to my work, and therefrom I leave my readers to judge, whether the twenty Psalms I have taken are a proof that our contemporary advantages are such as to qualify us for the revision of our Version, and if so, whether we ought not, one and all to give aid towards the recovery of the Divine Will, as it really is nothing less than obtaining another revelation. This may appear startling to some, albeit, if the sense be entirely lost in our Versions every other verse, and in some Psalms, the 10th for instance, more than twenty times within the eighteen verses, what is it if the sense can be attained but another revelation from God?

Twenty Psalms are sufficient for my present purpose. Erasmus published but ten. I have written in my native tongue as the object of my work is of equal importance to all classes of my countrymen: I have however given grammatical and philological reasons for every revision and the Hebrew words found neces-

sary to quote, in Roman letters to save expense, thereby challenging reversal of my renderings. The importance of the subject is too great to allow of any subterfuge.

It is not to be supposed that every one of the 840 mistakes I have suggested, is to weigh down all opposition, since some affect the style only, whereof there is as much difference in the minds of men as in their outward forms, nevertheless, even the style in my version has assumed its own complexion by adhering to the roots of words, and the assimilating of idioms. One word has not been chosen rather than another on conjecture, but because that which I have taken is found under its root, either in its own tongue or under the same root in another language, whereas that in our Versions is not.

I can truly say that I have examined every word of the text, by the Hebrew, Syriac, Chaldaic, Arabic, Greek and Latin. Every word of the original I have as it were cast into a fire and purged, thereby some renderings are hardened, others softened, and others diverted wholly to another meaning. I have affected the purging by canonical means. I have paid the greatest attention to the primary and radical significations of the words and have not disregarded the analogy of other languages. I have deemed it of the greatest importance, neither to add to the Word of God nor diminish therefrom. In this respect, I have had an unpleasing duty to perform, that of reflecting on, nay censuring the renderings in our Versions in very many instances.

I have not laid the Persian and Æthiopic languages under contribution beyond casual references: the versions of the Psalms in those languages are of small utility to my purpose; the Persian is of our own day, and the Æthiopic a translation of the Septuagint of the sixth century, this latter is scarcely used by Mr. Field for his Origen's "Hexapla," although indefatigable in his use of the Syro-hexapla. Even for the roots and senses of words these languages are of comparatively little value, the modern Persian is of late date excepting that borrowed from the Arabic, and for the Æthiopic we have but a skeleton Grammar and Lexicon, such as I have again and again

complained of, as having been the cause of so much evil to our Authorized Version, with respect to the other Oriental tongues.

I have, on the other hand, searched deep into the Arabic Version, as well as appropriated that language for developing the Hebrew. Its version as well as the *Æthiopic* are very probably versions of the Septuagint, nevertheless, in consequence of the many ways whereby the Orientals express themselves, it often is the cause of giving a sense when the Hebrew and the other versions have failed, by reason of their uncertain expressions. At other times it gives a suitable secondary sense for a Hebrew word which our translators missed, by confirming in the version, the Hebrew word in the Arabic. For instance, if we take the 19th Psalm, 5th verse, we have it in our version that "the sun rejoices as a giant to run his course." "Man" undoubtedly is the primary sense of the Hebrew *Gever*, and so is "giant," but if we turn to the Arabic for the same word *Gever*, we find that of "torrent," and in the version the same word "torrent" for its primary signification, man not being a sense of the word at all. In such cases who will say that the Arabic Version is not useful? But this is only one of innumerable instances, inasmuch as often, when the Hebrew and other versions have failed me, the Arabic version has unravelled the mystery. Moreover, it is very interesting in another respect, as the attempt of an Oriental to translate our Greek version for the benefit of his race. It is said, that for that purpose, it is not popular with modern Arabians, therefore another has been made by a M. Sabat, more conformable to their dialect. What may be the merits of the new version I cannot tell, but sure I am, that the old one is very useful to Biblical scholars.

I have used the received Hebrew text for my Version, except where Kennicott is well supported in another reading, then I have adopted that, but as my readers will perceive, I have accepted but few. And here I cannot but give my testimony in behalf of the comparative merit of the received text. Although it is doubtless open to improvement, I do

not think it deserves all the hard words cast upon it by Kennicott, who asperses it continually, as corrupted by the Jews in their malice against Christ. They may have done so in certain places, but the interpolation of the 230 lines in 2nd Chronicles cannot be laid on them, neither with this object can the 20 verses in 1 Samuel xvii. As far as I can make out his charges against the Jews, the interpolations, are almost nil, the texts tampered with are few, and omissions fewer still. Some of his assertions have weight, and he brings two or three of the Fathers to his aid, but scarce two of them can be deduced for the same thing. Whatever, therefore, may be the errors in the text, those of our versions are infinitely greater, for one word to be improved by collation of MSS. there must be fifty by the aid of modern Grammars and Lexicons. What can be the use of bestowing infinite labour on a better text when our versions are scarce conformable to the text at all? Surely this is waste of scholarship, it is beginning at the wrong end. Let us first put to its proper use the text which we have, selecting perhaps a few of the best-supported of Kennicott's readings, and then if scholarship can prevail over usage the mooted collation of MSS. will not be unreasonable. At present usage is triumphant.

I have not accepted the Titles to the Psalms, indeed how can I when the Jews themselves, as witnessed by the Chaldaic and such early authorities as the Syriac and Septuagint translators, did not? That my readers may see this proven, I take the title of one of the Psalms, the 14th, as a sample of the whole. The Hebrew for that has "For the Precentor, David," this is followed by S. Jerome's Hebrew Version, and so intended by our A. V. translators. "To the chief musician, A Psalm of David." The Septuagint and its copyist the Vulgate, "For any religious solemnity, A Psalm of David's." The Syriac "David's, An expectation of the Messiah," and the Chaldaic, "For praising with the spirit, a prophecy of David's." It is not rash therefore to ignore the Titles as not textual, and having no authority. The same likewise may be said of such words as Selah, Hig-

gaion, &c. in the middle of a Psalm. The different Versions have no uniformity with themselves or with the original, the roots of such words as they use for *Selah* have such significations as "For ever," "always," "correct," "true," "elevation" (of the voice) and "change" (of the voice). In such a case, therefore, I cannot take such words as textual, otherwise they would have been revered by the Jews themselves, and those who knew how to reverence where reverence was due.

I have reduced such periphrases as are purely oriental to our own idiom, where I have been able to detect them, a duty surely in any translator, and especially required in a Reviser of the Sacred Writings. I have also reduced such as have been made so by our translators, owing to the want of skill then prevailing: these are of far greater importance than those effected by neglect of idiom, as the former were made so and found in the Original at least, but the latter are subject to no rule, uncertain and liable to change at every revision. Such, therefore, have I reduced to their proper compass, as really adding to the Word of God.

I have, however, supplied canonical words in elliptical places, and I trust canonically; I have always adhered to those rules taken from the Arabic Grammar first introduced by De Sacy, then by Gesenius, and now in all the grammars in vogue amongst us. These "ellipses" are of very frequent occurrence, especially in the Poetical portions of Holy Writ, wherein I am labouring.

By means of the above mentioned rules and our newly acquired Lexicons I have detected as many as 843 errors in the Liturgic Psalter, and 628 in the Authorized Version, within the 252 verses of those Psalms I have worked upon. These errors include one hundred places where *Jehovah* is translated *Lord* in conformity to the Septuagint. If we put aside our senses here to conform to the Greek Jews, the authors of that version, there is the same reason for so doing elsewhere. *Adonai* is the Hebrew word for *Lord*, what reason can there be for adhering to Jewish superstition herein? As the Almighty has given us

His Name, I cannot see why we are to be deemed profane, if we use it properly, and improperly we may use an attribute as well as the Holy Name itself.

These errors include one hundred and forty places where the sense is entirely missed in both versions, making as result for the whole, three errors on an average for every verse of Liturgic Psalter, and two and-a-half for every verse in the Authorised Version, and moreover the sense entirely missed in every other verse of both Versions.

Such being the state of our Versions one would have supposed that a Reviser would get a fair hearing, instead of that, parties out of the Church and in the Church, who disagree in everything else, coalesce to prevent it; just as Pilate and Herod who before were at enmity with each other for the persecuting of Christ made friends together. High Church, Broad Church, and those whom we will call the Constitutional Church, all unite against the unfortunate Reviser now as if he were the great Heresiarch, the most pestilential fellow on the face of the earth. A contemporary conglomeration of parties against the Revisers of their day has hitherto defeated all counsels in that direction. The pleadings of such men as Archbishops Secker and Newcome, Bishops Lowth and Marsh, Drs. Waterland and Kennicott, Professor White, &c. &c. have all fallen to the ground unheeded, and who am I that I am to be heard?

Notwithstanding, an attempt I make; the state of parties in the Church, the fact that in these last days knowledge has run to and fro, yea run into the dark sayings of the Prophets, &c., enabling us, if we will, to decipher them, these motives and many more have put me upon this work. For it cannot be overlooked, that the same knowledge which enables one man to unfold the mysteries of the faith, enables another man, by logical arts, to undermine them.

I have warned my readers, that revision of our Versions is not popular with the present parties in the Church; as they cannot fail of meeting with members of one or the other, it is only fair to myself and them to remind them of their present stand-points;

I say present, for error never stands still, these different parties are in a state of transition, so that others and perhaps not even themselves know where they are drifting.

Take then the first, the present High Church or Ritualistic party so called, they say we want no revision, all revisions are bad, all we get by them is a change of errors, *we* have faith in the mission of the Church. I beg of my readers to mark their inconsistency. These very men who give their voices and votes to sweep Churches from the earth, talk of faith in the mission of the Church! The Church is signified in many ways, direct and indirect. The Church of Christ is a body of people separated from other people. The Church again has its ministers separated from the rest, which remnant is styled its Laity, and the Ministers *ex officio*, the Church itself, Priests in some respects, Bishops in others, both when representing the Church are reckoned as the persons of the Church, or as we usually term them Parsons. These Ministers have their time devoted to their calling, and that they might be so enabled God has directed in His Word, that the tithes and offerings of the Laity are to be theirs, and that the Laity might give them cheerfully and dutifully, they are reckoned by Him as given to Himself. "Tithes are mine;" accordingly the faithful in past times devoted tithes and offerings to their ministers; touch them and you touch the ministry, take them away and you take away the ministry. Therefore that which we style "endowment" is the maintenance of the ministry, take away the maintenance and you take away the ministry. It does not require many words to prove this; experience would prove it at once. Julian the Apostate knew it; other Emperors took life by the shedding of blood, but the blood of martyrs was proved to be seed for the Church, the Apostate therefore made it sure by stopping the supplies, and would probably have succeeded if one greater than he had not intervened. And so says Scripture, one reference will do in a case so palpable, S. Luke xxi., where we have the two mites of the widow, styled by Christ Himself, her "living," "all the living that she had." If a man takes away

his own life it is termed "suicide," if he takes that of others it is "murder." These men then, who profess higher doctrines than their brethren, who are not satisfied with the ceremonies of their own Church, but must give us the symbols of other Churches, these are the men who descend in practice to the foul sin of murder, the removing and destroying of Christ Himself. An eye is open indeed to a Church, which, in their 39 Articles, they have renounced and denounced, but shut to their own Church. "Robbery of Churches" forsooth that is the cry! Many of the old heathen flinched from such wickedness. Nebuchadnezzar, "the basest of men" flinched, and would go no further herein than transfer the holy things of the temple to the house of his own God: it was left to his son Belshazzar to alienate them to other purposes, and we know what came of it! Our Puritans were not so bad, they got hold of the sacred revenues indeed, but enjoyed them only under the plea of being God's ministers themselves. This sin is left to our Ritualists, the High-priests who are to consecrate the coming event. That I may wash my hands of it, let them take this for a refresher, that the very heathens knew not a worse name for a faction of the people, than "robbers of Churches," and therefore considered it infamy to give their votes and voices for the plundering and alienating thereof; who commit murder of the most atrocious kind, believing, so seared are their consciences, that "they do God service." And let not my critics suppose that I am wandering from my subject, not in the least, but if it be so to them, I express my opinion, that no religious book leaving the press at this time, ought to forbear its warning.

That I am not wandering, however, I prove in this way, that inasmuch as the main body of the so-called Ritualists are in for taking the life's-blood from the ministry of a Sister-Church, it is only consistent with their own principles to take the life's-blood from the people in another sense, by making their Bible, if it be possible, a sealed book. However, as their day in this respect is not yet come, whereby they may give it only in an unknown tongue, they do it as far as practicable by staying all

revision of it: they know that there is at present a glass on it, and they do their part to blacken it yet more, hoping that the time may come, when the people will not be able to see through it at all. Therefore, they say, we want no new translations of the Scriptures. The Church forsooth is to take their place. How can the Church take their place when, if they accomplish their purposes, the Church is gone! Disestablishment is no evil to the Church: if the world would once more take itself off, and be where it was as to the Church before the days of Constantine, the Church would probably be much purer in doctrine and discipline, and be nearer to the Bridegroom than she is at present, but the wickedness of the disendowment party forces us to cling with ten-fold ardour to the establishment, inasmuch as we cannot talk of the one without hearing of the other. But we know what Ritualists mean, it is not the Church of England that is to take the place of the Scriptures, the Church of England is satisfied with the second place, and fills the place of a servant herein, inviting all to search the Scriptures as full of instruction and edification, and herself is willing to be tried Church or no Church by the Scriptures, and not the Scriptures by the Church: the Church of Rome is what *they* mean, if they would but speak out, that Church in her pride thinks that she can stand without the Scriptures, she will not be tried by the Scriptures because the Scriptures are the cause of her fall; therefore as not being without worldly wisdom she condemns the use of the Scriptures. Thus in two ways are our Ritualists plotting with Rome, taking away our Ministers and our Scriptures, purposing two mortal blows, which if they take effect the Church must necessarily go. That the Word of God is life appears scarce deserving of proof, the truism is so apparent; yet two texts I will quote, John vi. 63, "The words I speak to you they are life," but the Parable of the Sower is express, that the Word of God is the seed sown in the heart of man; take away therefore the seed as our Ritualists purpose, in conformity to their model Church, and the soil is left for weeds and tares; the heart of man is all riot and de-

bauchery; "a child left to itself brings its mother to shame." And so I leave one division of enemies against God's Word, the Ritualistic, giving however a quotation from the writings of one of them, which has gone the round of the newspapers in the present year uncontradicted, the Honourable and Rev. F. R. Grey, rector of Morpeth, "No one has any right to read the Bible for himself, and much less to think for himself on sacred matters. The Bible is a closed book to all ungodly and unconsecrated eyes, and none but the holy or sanctified, the Clergy, are privileged or competent to interpret the mysteries therein contained." Would that all Ritualists were as independent and plain-spoken as the rector of Morpeth, we should then see at least the thickness of the cords wherewith the Word of God is bound!

And thus I come to another host of enemies, Colenso and his followers, they go in for quite another thing, but are equally against Revisions. Their religion is a sort of Quakerism. They say, if I understand them rightly, that Faith is in themselves. They are to themselves what the Pope is to the Church of Rome. They believe nothing but what their vitiated reason can approve, and this in their vocabulary, by a misnomer they surname Faith. They forget that Scripture is a mass of paradoxes, and is received or not received according to a man's life. If a man fears God and does His will, these paradoxes melt away, but if he defies Him and does his own will these same paradoxes harden and grow, until the man sees contradictions and begins to blaspheme. If he be a scholar, or can read the writings of a scholar, our Versions, especially the Old Testament books become his sport; as they unfortunately abound with errors, the blame thereof is cast upon the Almighty, and their powers being only used to destruction, in course of time they disbelieve them altogether. They then say the Scriptures have been made too much of, they are good moral guides and nothing more; books for casuists and nothing else. The greatest God in this world is themselves; therefore, of course, Divine Writ must be stunted to meet the occasion.

However let the Heresiarch speak for himself. The following extracts of his are from a letter of the Bishop of Capetown to the Archbishop of York, January, 1868, "Man is to judge for himself by the voice he has within," which "is the voice of the "Lord," the "Light of the Divine Word;" that our Lord "was "ignorant and in error," "that it is not to be supposed"—"it "cannot be maintained" that "*He* possessed a knowledge "surpassing that of the most pious and learned adults of his "nation," or "that He knew more than any educated Jew of "His age." I beg my readers to pardon me for repeating such blasphemies. If I had not done so I might have been called in question for unfair dealing. By doing so, I prove that the Scriptures are nothing to the party, *they* deify themselves; we get our faith from the Scriptures, they from within themselves; therefore, as long as they exist it is to turn into sport that which we esteem our greatest pearl, and to expose the manifest absurdities of our Versions, with falsehoods and additional absurdities of their own devising, as witnessed by the Heresiarch's work on the Pentateuch. However my first essay on the Scriptures may be taken, I feel it of paramount importance to clear the Word of God of error, and I trust others will unite in the same endeavour; sure I am, they might be driven to their holes and corners, as they have been in former days, if only there be the same zeal to counteract their impieties. Only let us remember that answers to the Questionists and Sceptics of former days do not meet our case; knowledge runs to and fro, and in these days it has run into the Oriental languages, the foundations of our Sacred Writings; our opponents have made use of it, and we must use it too, or the Faith will be quenched in our land.

There is, however, yet one more class of opponents, by no means to be passed over; more respectable, indeed, than either of the two former, but sympathising with and acting on their side, I mean all those who would keep things as they are, and thereupon would perpetuate errors at any cost, both in the Church and the very Word of God itself, and

very fierce, bitter and implacable they are, against those whom they consider innovators. I have called them the Constitutional party who have chosen to make our Authorised Version a fundamental of the National Church. They also say all revising of the Holy Scriptures is bad, it upsets the faith of the laity; they are wrong, it is they who do this by perpetuating error amongst them. Our Thomas Jackson well understood this point: he writes that "there is a voice "within every one which sits as a judge separating the "false from the true;" if a man be a bad liver the Holy Eucharist is damnation and the Scriptures a savour of death unto death, but if a good, both are a savour of life unto life. They who are Christ's can judge of what is spoken, whether it be consistent with the honour and glory of God, whether it be consonant with morality, &c. or the reverse. "My sheep hear "my voice, and I know them and they follow me;" says Christ Himself. Was it ever heard that the laity lost their faith at revising periods? A wolf the faithful will not follow: they know Christ too well and are known of him. What do such men declare by such a stand-point? Nothing less than that the Scriptures have no light in themselves. And by perpetuating error in God's Word what do they but evil, that good may come? Have they never heard of *internal* as well as external evidence? What do they make of the Sacred Writings if they deny to them internal evidence?

To prove that I do not upset the Faith of the Laity, I here enjoin them to be diligent in the perusal of our Versions of the Scriptures till they can get a better. I do so on that principle of Divines, that any interpretation of the Scriptures is lawful which is in unison with the Scriptures. Bishop Sanderson notes, "I ever held it a kind of honest spiritual "thrift, where there are two senses given of one place, both "agreeable to the analogy of faith and manners, both so in- "differently applicable to the words and scope of the place, as "that it is hard to say which was rather intended, though there "was but one intended, yet to make use of both." Vol. I.

p. 145. I go still further than the Bishop, that the laity both read and accept a sense which was never intended, provided also that it be agreeable, as the Bishop notes, to faith and manners, if it be not, to leave the responsibility to their Rulers. I urge them not only to read but search their Scriptures, on the same principles our Saviour Christ did the Greeks, having not the least doubt if no better are to be had that they and not the Original will be quoted for or against them at the last day. Possibly, one fourth of the Old Testament is rendered in a primary sense, two-fourths in a sense not intended, ungrammatical and uncanonical, yet tolerable and in a way to edify and instruct, but the remaining fourth, generally, has no sense at all. Our translators were good and faithful men, so that that which they could not understand they have left in a haze, so that readers rather get nothing for their pains than actual harm. Moreover, a layman is reminded that the errors of the Old Testament are to the New as three or four to one, the latter being of later origin and written in a European dialect. This perhaps is one reason why the New Testament has ever been so much more read amongst us than the Old Testament, there is that about it, independent of its revealing the end of all prophecy, The Life of Jesus Christ, which is much more in accordance with our minds and souls than the Old Testament. This ought not so to be, one has Christianity in prospect and prophecy, the other in fact: both Testaments are equally the Word of God; the first is the Testament or will of God to mankind, the second is the same, but really only a codicil to the first. The fault then lies entirely in our translations, and therefore have I mooted the question of another translation and revisal.

Thus have I entered in a somewhat lengthy Preface, on the privileges and advantages we possess in regard to a New Translation, and its necessity in regard to the world of sceptics we live amongst. I have also not overlooked difficulties wherewith the work is beset, from faction within the Church and a hostile State without. I have so done in perfect confidence that truth

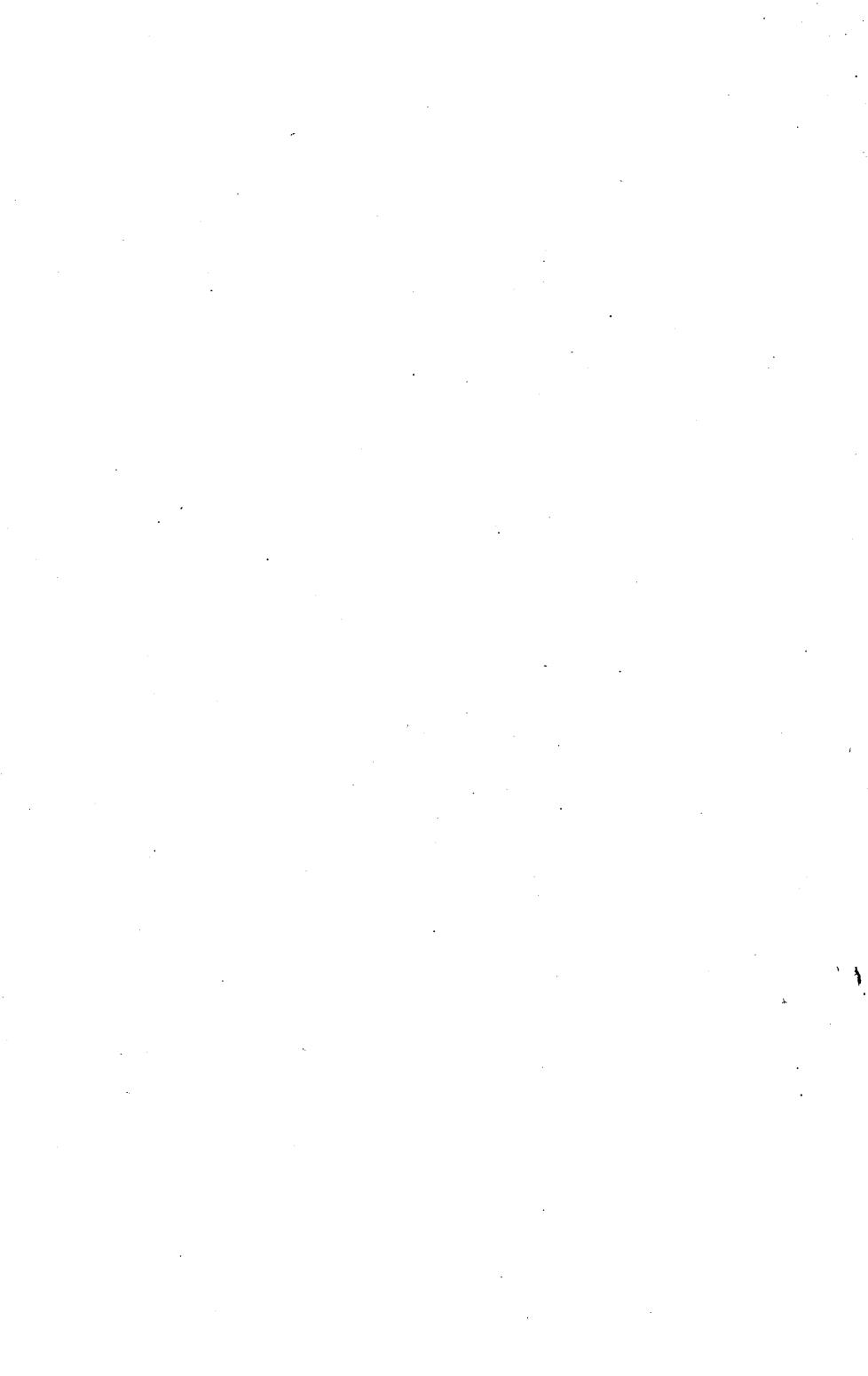
will bear the light, indeed it was given us for that very purpose that it might come to the light. In such an undertaking doubtless many such minor attempts will be made before the heart of the nation will be moved for its accomplishment, and possibly it will be left for one of those many parties to take up, whereof Archbishop Longley prophesied on the disestablishment and disendowment of the Church by the State. Notwithstanding one man sows, another waters, but it is God who gives the increase : this sowing of mine I leave with Him, whose I am and whom I serve.

ANALYSIS OF VARIATIONS

FOR THE TWENTY PSALMS, 252 VERSES.

	Liturgic Psalter.	Aut. Version.
Words affecting sense or translation	284	228
Sense missed entirely	155	144
Ellipses mistaken	179	47
Do. missed	49	46
Pleonasms mistaken	20	7
Idioms missed	56	56
Jehovah for Lord	100	100
	<hr/> 843 <hr/>	<hr/> 628 <hr/>

In the above analysis, Ellipses include the different cases where words are added to the Text, and Pleonasms where words in the Text have been ignored. My readers will observe that our Translators kept much closer to the *text* than the Liturgic Psalter, herein consists their greater merit; as for their great skill in Hebrew, whereof many moderns vaunt, it is no where, and they might as well have translated from the Vulgate without more ado, as the author of the Liturgic Psalter did, than have bestowed so much labour on a language wherein they were powerless to master.



NEW TRANSLATION OF THE PSALMS.

PSALM I.

1 HAPPY¹ is the man who walks not by the counsel of the ungodly, nor stands in the way of sinners, nor sits² at the seat of scorners.

2 But His will¹ is for the law of Jehovah, who on His law meditates day and night.

3 For he is like a tree planted near water-streams,¹ which yields fruit at its season, whose leaves fade not, and wheresoever² it shoots forth it thrives.

4 The ungodly is not thus, but he is like the chaff which the wind drives hither¹ and thither.

5 On that account the ungodly cannot stand at the judgment, nor sinners stand¹ in the congregation of the righteous.

6 For Jehovah lays up¹ the way of the righteous, when the way of the ungodly perishes.

Verse 1.—¹ "*Happy.*" As this word in Hebrew is an interjection "Happy" is better than "blessed" of our versions. ² "*Sits at.*" Sense missed in our versions: "Sat in," of L.P., and "sitteth in" of A.V., refers only to teachers, for teachers only sat in chairs, even now we have "professor's chair:" "sit at" of my version includes hearers, as well as teachers of heresy.

Verse 2.—¹ "*Will,*" better than "delight" of our version.

Verse 3.—¹ "*Streams,*" better than rivers of A.V., "side" of L.P. is no translation. ² "*Wheresoever it shoots forth it thrives.*" Sense missed in our version. The reference here is not to the righteous but to the tree, no change therefore of construction is required as in our version.

Verse 4.—¹ "*Drives hither and*

thither." Mistaken ellipsis of L.P. "Face of the earth" therein having no corresponding words in Original, nor required.

Verse 5.—¹ "*Stand.*" Idiom missed in our versions. By Gesenius's rule the verb is to be repeated in the second member of the parallelism where required.

Verse 6.—¹ "*Lays up,*" sense missed in our versions where we have "knoweth." But this cannot be, as Jehovah knows the way of the wicked as well as the righteous: Some commentators here have "approve of." I have taken an Arabic sense of the verb *Yoda*, in which language "Lay up" is a primary and radical sense: it also exactly conforms to the analogy before us, "laying up" of wheat and "scattering" of "chaff."

ANALYSIS OF VARIATIONS.

	L.P.	A.V.
Words affecting sense or translation	3	3
Sense missed	3	3
Mistaken ellipses	1	
Idiom missed	1	1
	<hr/> 8	<hr/> 7

PSALM II.

1 Why do the heathen rage¹ and the people devise a new thing?

2 The kings of the earth stand up,¹ and the rulers take counsel together,² against Jehovah and against His anointed, saying,

3 Let us burst their bands,¹ and cast off their cords² from us.

4 He who dwelleth in the heavens will deride,¹ yea² the Lord will as it were³ mock at them.

5 Then shall He speak to them in wrath, and in His wrath confound them.

6 For¹ I myself have anointed² a King on Sion,³ my sacred mount.

Verse 1.—¹ "*Rage*," mistaken ellipsis of L. P., "so furiously rage together."

Verse 2.—¹ "*Stand up*," better than "set themselves" of A. V. ² "*Take counsel*" of our versions is from the Hebrew; whereas "gathered together" of S. Luke is from Septuagint, Chaldaic, Vulgate and Arabic.

Verse 3.—¹ "*Asunder*," not in Original, a mistaken ellipsis of our versions. ² "*Their cords*:" "their yoke" is the sense in Septuagint, Vulgate and Arabic.

Verse 4.—¹ "*Deride*," mistaken ellipsis of L. P. which has "laugh them to scorn." ² "*Yea*," ellipsis missed in our versions, supplied by Syriac and the ancient versions.

³ "*As it were*," taken from the Arabic which has the word "shall be considered as," abbreviated in my version to "as it were," a very common ellipsis.

Verse 5.—¹ "*In His wrath confound them*," mistaken ellipsis in our versions, and construction unnecessarily changed thus, "vex them in His sore displeasure."

Verse 6.—¹ "*For*." Here the Son is made speaker by Septuagint, Vulgate and Arabic, thus, "I am constituted King by Him on Zion."

² "*Anointed*," sense missed in our versions, "set" is too weak for the occasion. ³ "*On*" is especially appropriated to Sion by a conjunctive accent, and therefore cannot be separated as in our versions.

7 I will declare¹ concerning² the decree:³ Jehovah said to me, Thou art my Son, this day have I begotten Thee.

8 Ask of Me, and I will give Thee the heathen as¹ Thine heritage, even the ends² of the earth as³ Thine heritage.

9 Thou shalt break them with a sceptre of iron : as a potter's vessel Thou shalt break them in pieces.

10 Therefore, O ye kings, be wise ; be instructed, O ye judges of the earth.

11 Serve Jehovah in fear, and rejoice in Him¹ with trembling.²

12 Kiss the Son lest He be angry and ye perish out of His¹ way : For His wrath is quickly² kindled. Happy is every one who confides in Him.

Verse 7.—¹ “*Declare*,” better than “*preach*” of L. P. ² “*Concerning*,” mistaken pleonasm of our versions, *el* “*concerning*” being ignored. ³ “*Decree*,” better than “*law*” of L. P.

Verse 8.—¹ “*As*,” mistaken ellipsis in our versions twice over, instead of which they have “*for*.” ² “*Ends*,” mistaken ellipsis of our versions which have “*utmost ends*.”

Verse 11.—¹ “*In Him*,” ellipsis missed in our versions, which I have supplied from the Septuagint as giving a better sense. ² “*Trembling*,” better than reverence of L. P. Instead of “*rejoice in Him with trembling*,” the Syriac has “*His authority admit by penance*,” Chaldaic “*pray with trembling*,” Arabic “*revere Him with trembling*.”

Verse 12.—¹ “*Out of His*” I accept from Syriac, “*out of right way*,” is found in Septuagint, Vulgate and Arabic. ² “*For*,” sense missed in L. P. It being a causal

particle here rather than conditional, or “*when*” a particle of time as A. V. ³ “*Quickly*,” Sense missed in our versions, “*but a little*” of our versions being no sense of the Hebrew word. ⁴ “*Happy*,” an interjection. “*Kiss the Son lest He be angry*,” verse 12, I have accepted after many tests, especially because it is agreeable to the context at 7th verse. It is also the literal translation of the Hebrew and the Syriac, albeit “*Hearken to instruction lest He be angry*” is the Chaldaic ; “*Lay fast hold of discipline, lest the Lord be angry*,” is the Septuagint, Arabic and Vulgate. “*Worship in purity lest He be angry*,” is S. Jerome’s Hebrew version. “*Kiss the chosen one lest He be angry*,” Aquila, “*Worship in purity lest He be angry*,” Symmachus, “*Lay hold of wisdom*,” anonymous in Origen. Kennicott affords no help.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting the translation or sense	10	8
Sense missed	2	2
Mistaken ellipses	3	3
Idiom missed	1	1
Mistaken pleonasm	1	1
Ellipses missed	4	3
	—	—
	21	18
	—	—

ANNOTATIONS.

As this Psalm is quoted no less than three times in the New Testament it is most important to test the variations. The 1st and 2nd verses are quoted Acts iv. 25 and 26; they exactly agree with the Septuagint, and not with the Hebrew as one test word shows; "taken counsel together," is the Hebrew, but "gathered together" is the Septuagint, which proves that S. Luke quoted here from the Septuagint, and not from the Hebrew. This the late Mr. Hartwell Horne proves in his Tables, albeit against his proof in his classification where it is placed No. 1 in both Hebrew and Septuagint, the heading for the first being express, "*exactly* agreeing with the Hebrew." "Gathered together" of the Septuagint is found in the Chaldaic, Vulgate and Arabic. "Taken counsel together" of the Hebrew is supported by the Syriac. The next verse quoted is a portion of the 7th, "Thou art my Son, this day have I begotten Thee," quoted Acts xiii. 33, which corresponds exactly to the Hebrew, Septuagint, and, excepting the Chaldaic, all the versions: the Chaldaic, herein, paraphrases.

The 3rd quotation is the 9th verse, found in Rev. ii. 27, this, except a change of person, agrees exactly to the Septuagint, Syriac, Vulgate, and Arabic, but not the Hebrew and Chaldaic: test-word, "Thou shalt rule." Here again Mr. Hartwell Horne carries away his readers; as in his classification this sense is placed No. 2 in Hebrew, "nearly agreeing with the Hebrew," and No. 3 in Septuagint "agreeing in sense but *not* in words," whereas it ought to be No. 1 in Septuagint, "agreeing verbatim with Septuagint," or only "changing the person, &c." and No. 3 in Hebrew "agreeing in sense but not in words." As a result, then, it is proven in respect to these three quotations: against the Jews, that the Christian Evangelists used the same Scriptures, which were in their possession, and against the Romanists that two out of these three quotations were taken by the Evangelists from a faulty translation, the Septuagint, and not from the Hebrew original.

PSALM III.

1 O Jehovah, how are mine enemies¹ increased? Many are they who rise up against me.

2 Many¹ say of me, He will get² no deliverance of God.

Verse 1.—¹ "*Mine enemies*," literal from the Hebrew, Syriac, Chaldaic and Jerome's Heb. version, rather than "that trouble me" adopted by A. V. from Septuagint and Vulgate: Arabic has "would

grieve me."

Verse 2.—¹ "One there be," and "there be" of our Versions, mistaken ellipses. ² "*Get*," supplied by an ellipsis of *you* and "His" from the text.

3 Therefore¹ be Thou, O Jehovah, a shield² about³ me, my glory⁴ and the lifter up of my head.

4 I will cry to Jehovah with my voice and He will hear from His holy mount.

5 I can lie down and sleep : I can rise up again since Jehovah will sustain me.

6 I will not be afraid for ten thousands of the people who set themselves in array against me round about.

7 Arise O Jehovah and help me, O my God, since Thou didst smite all mine enemies at the jaw bone, yea Thou didst break the teeth of the ungodly.

8 To Jehovah belongeth deliverance and Thy blessing is upon Thy people.

Verse 3.—¹ “*Therefore*,” this particle of inference I adopt from the Arabic, it being uncertain in the Hebrew and other versions. ² “*Shield*,” is supported by Hebrew, Chaldaic, Jerome’s Hebrew version, and accepted by A. V.: “*Defender*” of L. P. is taken from the Septuagint, Syriac, Vulgate, and

Arabic. ³ “*About me*,” mistaken pleonasm of L. P. though the omission is found in Syriac, Septuagint and its versions. ⁴ “*Glory*,” better than “*worship*” of L. P.: our authorised version conforms herein to the Hebrew and all the versions.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting the translation or sense	4	2
Mistaken pleonasm	1	0
Mistaken ellipsis	1	1
Ellipsis missed	1	1
	<hr/> 7	<hr/> 4
	—	—

PSALM IV.

1 Answer¹ me when I pray, O God of my righteousness ; Thou didst² comfort me when I was in straits : Have mercy on me and hear my prayer.

Verse 1.—¹ “*Answer*.” Hebrew answer, this is answer. ² Imperfect, as it implies habit or custom.

2 O ye men, how long will ye serve me,¹ reproachfully,² love vanity and seek after lying?

3 Now¹ know ye then that Jehovah will favour² His worshipper,³ Jehovah will hear when I call upon Him.

4 Be moved with fear and sin not; commune with thyself on your bed¹ and leave off² from sin.

5 Sacrifice¹ the sacrifices of righteousness that² ye might confide in Jehovah.

6 Many say, who will show us good?¹ O Jehovah, set² the light of Thy countenance upon us.

7 Thou hast put joy in my heart more than in¹ the time when² their corn and wine³ were abundant.⁴

8 I will rest surely,¹ altogether² at peace, for it is Thou O Jehovah alone who makest me dwell securely.

Verse 2.—¹ “*Will ye serve me?*” Ellipsis mistaken in our versions. I have simply supplied the substantive verb, of frequent application, which with prep. *le* often signifies “serve,” whereas the A. V. has the uncanonical ellipsis “turn,” and L. P. has joined the substantive and turned both into a verb, which is no translation. ² “*Me.*” Idiom missed in our versions. The grammars teach us, Stuart’s for instance, that the personal pronouns are often supplied by an essential part of man, amongst other words the present in the text *kowoud* rendered by L. P. “honor,” and A. V. “glory.” ³ “*Reproachfully,*” sense missed in our versions; I have fixed it by means of S. Jerome’s Hebrew version and Chaldaic. Our 1611 translators missed the sense by mistaking the Hebrew idiom; a noun, with its preposition, being often used as here for an adverb.

Verse 3.—¹ “*Now know ye then,*” mistaken ellipsis of our versions, L. P. has “this also.” ² “*Will favour,*” better than “set apart” of A. V. or “chosen to himself” of L. P. ³ “*His worshipper,*” mistaken ellipsis of our versions. My rendering conforms to noun and possessive pronoun of the text

rather than to the periphrasis in our version “to himself the man that is godly.”

Verse 4.—¹ “*Bed,*” not “chamber” of L. P. ² “*Leave off,*” sense missed. From sin “leave off;” which “be still,” will not attain to.

Verse 5.—¹ “*Sacrifice the sacrifices,*” it being the substantive of the same verb as “vowed a vow” elsewhere, an ordinary Hebrew idiom. ² “*That,*” a better sense of the Hebrew *vau*, here than “and” of our versions.

Verse 6.—¹ “*Any*” of our versions a mistaken ellipsis. ² “*Set,*” better than “lift up” of our versions, so, it agrees with Septuagint and Vulgate “marked;” and Arabic “stamped;” and “set on” elsewhere of our A. V.

Verse 7.—¹ “*More than in,*” sense missed, our L. P. having “since.” ² “*When,*” ellipsis missed, our versions having “that.” ³ “*And oil,*” supplied by Syriac, Vulgate and Arabic. ⁴ “*Were abundant,*” better sense than “increased” of our versions.

Verse 8.—¹ “*I will rest surely,*” idiom missed in our versions. Here we have two synonymous verbs in the future connected by *vau*, in such a case the first is equivalent to

an infinitive absolute, and simply intensifies the second. See Co-
nant's Gesenius's Grammar, sec. 139.
Therefore not "I will lay me down
—and take my rest" of L. P. which
is no translation, and A. V. is not
much better, "I will lay me down
and sleep." Mistaken ellipsis of

"me" and "my" in our versions.
2 "*Altogether*," mistaken pleonasm
of L. P., Hebrew *jahh-ddv* not
being translated, and A. V. is not
much better, for which we have
"both," which is no sense of the
word.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting the translation and sense	8	7
Sense missed	3	2
Mistaken pleonasm	1	0
Mistaken ellipses	5	5
Idioms missed	2	2
Ellipsis missed	1	1
	<hr/> 20	<hr/> 17
	<hr/>	<hr/>

PSALM V.

1 Hear my words, O Jehovah, listen¹ to my fervent prayer.

2 Hearken Thou to the voice of my supplication, my King
and my God, when¹ I pray unto Thee.

3 O Jehovah, early do Thou listen to my voice, since¹ early
do I direct² myself to Thee and I am righteous.³

4 But¹ Thou art not a God who can be influenced² in wicked-
ness, neither shall the wicked³ dwell with Thee.

5 They who are vain-glorious¹ shall not stand before Thee :²
Thou hatest all workers of vanity.³

Verses 1 and 2.—¹ Verb and noun
here, "*Listen to my fervent prayer*,"
are intensive of the preceding
verb and noun "Hear my words."

Verse 3.—¹ "*Since*," ellipsis
missed in our versions. ² "*Direct
myself*," mistaken ellipsis of
"prayer" in our versions. ³ "*I am
righteous*," sense missed ; this Heb.
word *trophoh*, I have fixed by
means of the same word in Arabic,
which has the meaning I have given
it : a sense strictly applicable to
the Messiah, but unbecoming

man to his God ; this is an example
amongst many others of the ines-
timable value of the Arabic in fix-
ing the sense of rare Hebrew
words.

Verse 4.—¹ The *kèe* is adversa-
tive here. ² Sense missed, "*Be
influenced*," I adopt from the Ara-
bic. ³ "*The wicked*," from the He-
brew.

Verse 5.—¹ "*Vain-glorious*," this
sense is fixed by the Arabic.
² "*For*" mistaken ellipsis of L. P.
³ "*Vanity*," from the Heb.

6 Thou wilt destroy them who speak deceitfully : Jehovah abhors both a shedder¹ of blood and a deceitful man.

7 But in the greatness of Thy mercy I will enter Thine House, and will worship in¹ Thy holy Temple for² Thy fear.

8 Lead me, O Jehovah, according to Thy mercy ; because of mine enemies make Thy way even before me.

9 Since there is no truth in their¹ mouth, their mind is wickedness, their throat is an opened sepulchre, they dissemble² with their tongues.

10 Condemn¹ them, O God, let them fail² in³ their counsels, reject them for the greatness of their sins, since they have provoked Thee to anger.

11 But let all who put their trust in Thee be made¹ glad, and let them ever shout² with joy, and do³ Thou protect them, and they who love Thy name let⁴ them be made⁵ glad by Thee.

12 For Thou, O Jehovah, dost Thyself bless the righteous and cover them with grace¹ as it were with a shield.

Verse 6.—¹ “*Shedder of blood*,” ellipsis missed in our versions ; the word “shedder” found in Syriac, Chaldaic, and Arabic, and as it seems necessary to sense I have admitted it.

Verse 7.—¹ “*In Thy holy temple*,” not “toward” as our versions ; “in” is the Heb. Syriac, Sep., Chal. and Arab. ² “*For Thy fear*,” rather than “in Thy fear,” as allowed by the same authorities.

Verse 9.—¹ “*Their*,” not “his,” required by grammar, as well as sense, since it refers to “enemies.” ² “*Dissemble*,” sense fixed by Arabic.

Verse 10.—¹ “*Condemn them* ;” as this is one of the imprecatory

Psalms, it is important that a milder sense than “Destroy” of our versions be used if possible ; “Condemn” is found in the Heb. and all the other versions. ² Sense missed, “*Fail*,” rather than “perish” and “fall” of our versions, required by the sense, and allowed by Heb. Syriac, Sep. and Chal., and Arab.

Verse 11.—¹ and ⁴ “*Made glad*,” the sense is fixed by the Arabic. ² “*Shout with joy*,” from the Heb. &c. ³ As the first verb in this verse is in the imperative, the others are so necessarily according to the Heb. idiom.

Verse 12.—¹ “*With grace*,” allowed by the Heb.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting translation or sense	17	17
Sense missed	3	3
Missed ellipses	2	2
Mistaken ellipses	3	2
	—	—
	25	24
	—	—

ANNOTATIONS.

The 9th verse of this Psalm is quoted by S. Paul, Rom. iii. 13 : it exactly agrees with both the Heb. and the Septuagint, therefore needs no further remark.

The 10th verse includes an imprecation, and notwithstanding the milder sense which I have allowed, "Condemn them, O God," is yet an imprecation. As this is the first Psalm containing an imprecation, I must herein give my testimony to Dr. Phillips and every Hebrew scholar against Bp. Horne and others, that this and other such texts are genuine Imprecations, and not Declarations or Prophecies only. The verbs Asham and Nadah, as Dr. Phillips notes, are not of the future but of the imperative form ; a future of Napal indeed follows, but it is contrary to the genius of the Hebrew Language to translate imperatives by futures without a preceding future.

I am aware of the plausible charitable source of Bp. Horne's view, that futures are necessary for the defence of the prophet David, the man after God's own heart and type of Christ, against vindictive feelings. Albeit, this is by no means necessary, inasmuch as further labouring in the word and doctrine leads to other conclusions. For example, Holy Scripture is full of paradoxes, the same thing savours of life to one and of death to another. This practice of cursing the enemies of our souls, unseemly as it may appear to some well-meaning persons, as Bp. Horne, and pretendedly so by evil-minded men, such as Colenso of Natal and his followers, yet it is a part of the Christian dispensation as well as Jewish, and ever has been so esteemed by the practice of the Catholic Church.

"Bless and curse not," "If a man smite thee on thy right cheek turn to him the other also," and Christ's answer to the sons of Boanerges, "Ye know not of what spirit ye are of," and the practice of our Divine Master, &c. cursing all the hypocrites and deceivers of their day is a paradox : his woe against the Scribes, Pharisees, Lawyers, blind guides, &c. : the practice of S. Peter against Simon Magus, and of S. Paul in his own person against Elymas, his wish to the Churches "I would that they be cut off who trouble you ;" his precept twice delivered "If any preach any other Gospel than that ye have received, let him be accursed," &c. &c. Moreover the practice of the Church of the primitive times accordingly, exacting of the weak to curse contemporary heretics, doubtless that they themselves might gather strength.

Let him receive it who will receive it ; the practice of cursing and the command "Curse not" is a paradox, just such another as Solomon's "Answer to a fool according to his folly," and "Answer not a fool according to his folly." The Patriarchs cursed ; Jacob, his sons Reuben, Simeon, and Levi, doubtless by inspiration ; Moses, the meekest of men was angry for God's sake when he broke the Tables of the Covenant written upon by the finger of God ; the Jews had their Mount Ebal for cursing as well as Gerizim for blessing, on which they were

commanded by their God to curse. Christ, our God, more meek still than Moses, who as a Lamb went to the slaughter, yet was angry for His Father's sake, being grieved for the hardness of their hearts; He began and ended His ministry at Jerusalem with whipping evil-doers out of His Temple. Moreover, the Christian Church has ever had her Cursings, her Anathematisings, and her Excommunications. The Church of England too, whom we fondly call a branch of the Church Catholic, yet contains in her Formularies Imprecations dire enough, as those know who frequent Church services on Ash-Wednesday. She further laments that she has not more of them, the reviving and restoring of that godly discipline, which was well nigh at death's door at the Reformation, and has been ever since. That she may wash her hands of a host of reprobates who apparently lodge within the shades of her communion, she has, in her Canons of 1603, devised a multitude of ipso facto Excommunications, so that, maugre the State, individuals, by committing certain acts, put themselves out of the Church, with a curse thereupon. The curse of widows against the robbers of their temporal substance is heard in Heaven, are we then to believe that our curse against the devourers of our souls falls to the ground? Away then with the thought that Imprecatory Psalms cannot be sustained, that they reflect on Inspiration, on the prophet David, on the man after God's own heart, and so forth.

Curses are a part of the Christian œconomy, are necessary for the good of our souls, that we may ourselves hate sin, and that they are not now used, is a sign that we do not put on all that armour of God which He has assigned for our use, is a sign of the development of the Church the wrong way, as He said, "When the Son of Man comes shall He find faith on the earth?"

PSALM VI.

1 O Jehovah, correct me not in thine anger, nor chastise me in Thy wrath.¹

2 Have mercy upon me, O Jehovah, for I am weak, heal me, O Jehovah, for my bones tremble.¹

3 My soul also trembles¹ exceedingly, but, O Jehovah, how long wilt Thou be² angry.

Verse 1.—¹ "*Wrath*," mistaken ellipsis of L. P. which has "hot displeasure."

Verse 2.—¹ "*Tremble*," not "vexed," as in our versions: bones to be vexed a needless metaphor.

Verse 3.—¹ "*Trembles*," again, not "sore troubled" as in L. P., in

which case the same Hebrew word *bohah* is translated by the same English word "tremble" in 2nd and 3rd verses, and not by different words as in our version. ² "*How long wilt thou be angry?*" Ellipsis missed in our version; by my version the certain ellipsis is correctly

4 Return, O Jehovah, and deliver my soul: save me for Thy mercy's sake.

5 For remembering¹ of Thee is not in death: in Sheol² who can propitiate³ Thee?

6 I am wearied with my groaning, I cause¹ my tears² to flow every night on my bed, yea, I bedew³ my bed with my tears.

7 My countenance¹ frets² with anger,³ it has grown⁴ old because of all mine enemies.

8 Depart from me all ye workers of iniquity, for Jehovah has heard the voice of my complaint.¹

9 Jehovah has heard my deprecation,¹ Jehovah accepts my supplication.

10 Let all mine enemies be disappointed¹ and thoroughly confounded:² yea, let them be turned back and suddenly disappointed.

given which I prove by the Hebrew rule of supplying the ellipsis from the subject or predicate, repetition in Hebrew being constantly omitted; 2nd, from Jeremiah x. 24, where, with similar words, the ellipsis is filled up "not in Thine anger;" and 3rd from the Chaldaic, which has the very words "How long wilt Thou be angry against me?"

Verse 5.—¹ "*Remembering of Thee*," sense missed in L. P., which translates by a verb instead of a noun as given in the Hebrew; it might be translated by "thy time," which the Latin admits of, and probably better gives the meaning, *i.e.* our time of probation, wherein we may deprecate and supplicate the Almighty that it end not in death. ² "*In Sheol*," as we have but one word, "hell," to express the place of the damned and Paradise I think it better to leave the place of departed souls in its original state as a proper name. ³ "*Propitiate*," sense missed in both our versions: I have discovered it as exactly agreeing with the context from the Arabic; "propitiate" being a primary sense in that language of the verb *yoda*.

Verse 6.—¹ "*I cause to flow*," sense missed in our version "wash I my bed" and "make my bed to swim:" the Chaldaic doubtless gives the sense here "uttering sorrow" by tears. ² "*My tears*," a necessary ellipsis which I insert from the predicate, repetition in Hebrew being the exception and not the rule. ³ "*Bedew*," not "water my bed" of our versions, which is too hyperbolic for tears.

Verse 7.—¹ "*Countenance*," not eye or beauty as in our versions. ² "*Frets*," not "is gone," from *sha*, a moth which frets a garment. ³ "*Anger*," rather than grief, which is supported by the authority of Syriac, Sep., Chal., Vulgate, and Arabic. ⁴ "*Grown old*," rather than "worn away" of L. P.

Verse 8.—¹ "*Complaint*," this I get from the Arabic as agreeing better with the context than the "voice of weeping."

Verse 9.—¹ "*Deprecation*," from the Vulgate.

Verse 10.—¹ "*Disappointed*," from the Hebrew. ² "*Confounded*," from the Hebrew.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting translation or sense	12	11
Sense missed	3	2
Mistaken ellipses	1	1
Missed ellipses	1	2
	<hr/> 17	<hr/> 16

ANNOTATIONS.

This is the first of the Penitentiary Psalms for Ash-Wednesday, and it is sad to find the sense missed in our Liturgic Psalter three times, besides fourteen departures from the original of minor importance, at least according to my version, a revision attained by no little labour.

The fifth verse of the above Translation can be made another stronghold against the Romish dogma of Purgatory.

The tenth verse is another Imprecation, for which see my Annotations in Psalm V. The Prophet's use of imprecations, and therein our exemplar, is made yet more conclusive by this Psalm: the Sep. version instead of the future having the optative mood.

PSALM VII.

1 O Jehovah, my God, I confide in Thee: Save me from all my persecutors and deliver me.

2 Lest one tear¹ me² like a lion, where there is neither³ redeemer⁴ nor deliverer.⁵

Verse 2.-¹ "*Tear*" better than "devour" of L. P. ² "*Me*." Idiom missed in our version; a part of man by rule of constant occurrence, being used for the pronoun, in the present case it is "the soul."
³ "*Where there is neither*." Ellipsis missed in our versions, composed of relative "where," is very common, and "there is neither," supplied from second member of the parallelism, a recognised rule in poetry; the whole ellipsis is supplied by LXX, Vulgate, Syriac, Æthiopic, and Arabic. ⁴ "*Redeemer*;" sense missed in our versions. Our translators have erroneously made the

participle *porak* here the complement of the preceding verb in the future with an objective pronoun, albeit there is a distinctive accent of the 1st class, before it, viz. a colon at least; this is contrary to all rule, and my rendering is supported by the Hebrew, Chaldaic, Septuagint, Syriac, and Vulgate: S. Jerome's Hebrew version is the cause of this error, where it is found. ⁵ "*Deliverer*," mistaken ellipsis in our versions. Instead of translating the participle by a substantive, as it may canonically, our versions have given it thus, "while there is none to deliver."

3 O Jehovah, my God, if I have done this,¹ or if there be wickedness in my hands.

4 If I have done¹ evil to my friend,² or³ carried⁴ off him who without cause was mine enemy.

5 Let an enemy pursue¹ me and take me,² yea, let him crush me³ to the earth and cause me to dwell⁴ in the dust.

6 Stand up, O Jehovah, in Thy wrath; lift up Thyself against¹ the haughtiness² of mine enemies, and awake Thyself for me in behalf of the Law³ which Thou hast ordained.⁴

7 Then congregations of people will turn themselves¹ to Thee, for their sakes, therefore, turn² against the haughty.³

Verse 3.—¹“*This*,” mistaken ellipsis of L. P., “any such thing,” no such periphrasis is required.

Verse 4.—¹“*Done*,” better than “rewarded,” of our versions. ²“*Friend*,” better than “him that was friendly with me,” of L. P., or “him that was at peace with me,” of A. V.; the participle of the verb *shalom* being often used as “Friend.” ³“*Or*,” a sense of conjunction, *vau*, and in present case better than “yea” of our versions. ⁴“*Carried off*,” sense missed in our versions. The Hebrew verb *kholats* has two distinct roots, as may be seen in the Arabic, “to deliver,” and “to spoil,” or “carry off,” our translators had not discovered this, and thus have missed the sense.

Verse 5.—¹“*Pursue*,” better than “persecute,” of our versions. ²“*Me*,” Idiom missed in our versions, see 2, verse 2. ³“*Me*,” Idiom missed in our versions, see 2, verse 2, in the present case, however, it is “the life” itself which is used for the pronoun. ⁴“*To*,” better than “upon,” of our versions. ⁵“*Cause me to dwell*,” better than “lay,” of our versions, which gives the hiphil form of the verb. ⁶“*Me*,” Idiom missed in our versions, see 2, verse 2. In the case “honor” is used for the pronoun. That the pronoun is resolved from all these words, see § 475 of Stuart’s Grammar.

Verse 6.—¹“*Against*,” in a hos-

tile sense, as here, much better than “because of,” of our versions. ²“*Haughtiness*,” better than “indignation” of L. P., or “rage” of A. V. ³“*In behalf of the law*,” sense missed in our versions: my correction is made in part by supplying an ellipsis of Prep. *be* of frequent occurrence, and law for judgment, which the Hebrew word bears: “in the judgment,” of our versions misses the sense. ⁴“*Thou hast ordained*,” better than “Thou hast commanded” of our versions, and most agreeable to the context.

Verse 7.—¹“*Turn themselves to*,” better than “come about” of L. P. and “compass about” of A. V. ²“*Turn*,” sense missed in our versions, wherein, the L. P. has “again,” the verb for an adverb, this would be fair in other places but not here, and A. V. has “return,” also not agreeable to the context here. ³“*Against*,” sense missed in our versions, we want the hostile sense of the preposition *le*, instead whereof the A. V. has “on,” and the L. P. has ignored the preposition quite. ⁴“*The haughty*,” sense missed in our versions; we have in the original the article found under the prefixed preposition *le*, which is ignored in our versions, then a substantive “height” or “pride,” for this latter, the L. P. has a verb, “Lift up thyself,” which is no translation, and the A. V. “high,” which does not meet the

8 Let Jehovah rule the people: Recompence¹ me, O Jehovah, according to my righteousness and according to my innocence.

9 O that the wickedness of the ungodly would come to an end, and that Thou would establish the just; for Thou who tries hearts¹ and reins art a righteous God.

10 God protects,¹ my shield² who preserves them who are sincere of purpose.

11 God is a righteous¹ Judge and² mighty³: who threatens⁴ continually.

12 That if a man will not turn, He will whet His sword, bend his bow, and adjust it.

13 Direct against¹ him deadly weapons,² shoot³ his arrows against a persecutor.

sense. I have rendered the substantive by an adjective by rule § 445 of Stuart's Grammar. The Hebrew often supplies the place of nouns by adjectives taken in an abstract or neuter sense, so I get "haughty."

Verse 8.—¹ "*Recompence*," sense missed in our versions. The L. P. in a haze, such renderings as we have here, "give sentence with me," will never do, of L. P., and A. V. "judge me," is not much better.

Verse 9.—¹ "*Very*," mistaken ellipsis of L. P. ² "*For Thou who tries hearts, &c.*" Idiom missed in our versions, no change of construction is necessary. As I have rendered it, the sense follows the arrangement of words in the Hebrew; by adhering to this rule in my translation as much as possible, the best of results have often followed; as my readers, I hope, will allow.

Verse 10.—¹ "*Protects*," ellipsis missed in our versions. It is supplied in my version, by the addition of the substantive verb to the Hebrew preposition *al*, a very common ellipsis. For this the L. P. has "cometh," which ignores the preposition, and A. V. "is," which in part is the same ellipsis, but wants also the effect of the preposition. ² "*My shield*," sense missed in our versions. The Hebrew *mogain* is used exclusively for "shield,"

therefore, not "help," of L. P., or "defence" of A. V.

Verse 11.—¹ "*Righteous judge*," sense missed in A. V., where we have "judgeth the righteous." ² "*And*," mistaken pleonasm of L. P. the *van* not being translated. ³ "*Mighty*," sense missed in A. V., where we have "God," albeit the context requires the sense of "mighty;" the A. V. here is destitute of authority, all the ancient versions rendering the word as I have done "mighty." ⁴ "*Threatens*," sense missed in our versions. This word is joined in sense to the next verse, which begins with a conditional particle "if," not heeding this, our translators have finished the verse with a full stop, and to do that, wherein they were not justified by the original, they have showed their weakness by having recourse to uncanonical ellipses. ⁵ "*Patient*," mistaken ellipsis supplied by L. P. ⁶ "*With the wicked*," mistaken ellipsis of A. V.

Verse 13.—¹ "*Against*," as in verse 7, we want the hostile sense of preposition *le*, not "for" of our versions. ² "*Weapons*," sense missed in our versions, as we are not wont to call weapons of war "instruments." ³ "*Shoot*," sense missed in our versions: cannot be "ordaineth" as they have it.

14 Surely¹ he conceived² iniquity, but he conceived mischief, and brought forth a lie.³

15 He dug¹ a pit and made it deep,² but he fell into the pit-fall³ which he had made.⁴

16 His iniquity¹ turned back on his own head, and his wrong² descended on his own pate.

17 I will give thanks to Jehovah according to His righteousness, and I will praise the name of Jehovah most high.

Verse 14.—¹“*Surely*,” better than “Behold,” of our versions. The adverb *henmalk* has the sense of “surely” as well as “behold.” ²“*Conceived*,” better than “travaileth” of our versions. In accordance with our present knowledge of Hebrew parallelism, the two verbs being synonymous, may retain the same rendering. ³“*A lie*,” from the Hebrew, never “ungodliness,” as in L. P.

Verse 15.—¹“*Dug*,” sense missed in A. V., which has “made.” Our A. V. has rendered eighty-two different Hebrew verbs by “make;” by retaining the primary signification of word, we enrich the Hebrew, and leave eighty-one to be further diminished as we proceed:

the L. P. is very near the radical sense of the word here, having “graven.” ²“*Made it deep*,” sense missed in our versions, which have what they ought to have given to the previous verb, a sense of digging, “dugged up,” L. P.; and “dugged it,” A. V. I get the sense of “deep” from the Arabic and context. ³“*Pit-fall*,” better than “destruction” of L. P. and “ditch” of A. V. “Pit-fall” is from the Hebrew. ⁴“For other,” mistaken ellipsis of L. P.

Verse 16.—¹“*Iniquity*,” better than “travail” of L. P., or “mischievous” of A. V. ²“*Wrong*,” mistaken ellipsis of A. V., “violent dealing” being rather a paraphrase than a translation.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting translation or sense	17	15
Sense missed	12	15
Ellipses missed	2	2
Ellipses mistaken	5	3
Pleonasm mistaken	1	0
Idionis missed	5	5
	<hr/> 42	<hr/> 40

PSALM VIII.

1 O Jehovah our Lord,¹ How glorious art Thyself² over³ all the earth, O that it would give forth⁴ Thy praise concerning⁵ the heavens.

Verse 1.—¹“*Lord*.” This is one of the many instances of the incon-

venience which attends our adhering to the superstition of the LXX, who

2 Out of the mouths of babes¹ and sucklings hast Thou prepared² praise³ on account of thine enemies, in order that Thou mayest still the enemy and avenger.

3 But¹ I will regard Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast created.²

4 What is man that Thou shouldst be mindful of him? Or the son of man that Thou shouldst punish¹ him?

5 For¹ Thou hast made Him to lack² somewhat³ of God:⁴ and him hast Thou crowned with glory and dignity.⁵

6 Thou hast given him dominion over the works of Thy hands: Thou hast put every thing under his feet.

7 All sheep and oxen and even the beasts of the field.

8 The birds of the heavens and fish of the sea, which go about,¹ traversing² the paths of the seas.

translate almost uniformly Jehovah by Lord; inasmuch as here we have Adonai after Jehovah, a veritable "Lord;" our Translators meet the dilemma by the word Governor. ² "*Thyself*" from Rule 475 of Stuart's Grammar, &c. That reflexives are often supplied by the most distinguished and essential parts of either the external or internal man and so likewise by name or person in reference to God, for which see Bp. Beveridge, 18th Article. ³ "*Over*," that the analogy of the sun, moon, and stars, and God's preservation and providence over the earth might not be lost sight of. ⁴ "*O that it would give forth*," sense missed. "*Tend*," Imperative for future, which mood and future are used almost indiscriminately. In the present case for optative, having both a particle before and after, confining it to this mood, the relative *asher* before, and the paragoge *he* after both signs of the optative. I am borne out in fixing *tenu* to the optative by Gesenius and Fuerst, our latest Lexicographers, although Glassius, Schroeder, Bp. Wordsworth and Dr. G. Phillips take it as an instance of the infinitive for the pre-

terite. Thus, by means of contemporary Grammars and Lexicons I think I have mastered the word, though Bp. Lowth in his day could say "I think it absolutely beyond the power of grammar to account for the word." ⁵ "*Concerning*." From the context, sense missed.

Verse 2.—¹ "*Very*," mistaken ellipsis of L. P. ² "*Prepared*," from the Hebrew. ³ "*Praise*," from the Hebrew.

Verse 3.—¹ "*But*," from the context. ² "*Created*," from the Hebrew, Syriac and Chaldaic; in Septuagint, Arabic, Vulgate and S. Jerome's Hebrew version it is "founded."

Verse 4.—¹ "*Punish*," from the Hebrew and context.

Verse 5.—¹ "*For*," the *vau* in L. P. not translated. ² "*Lack*," from the Hebrew and context sense missed. ³ "*Somewhat*," this word *m'at* in L. P. not translated. ⁴ "*God*," sense missed. The word Elohim here cannot be translated Angels as in our versions: our Translators herein have followed the Septuagint and not the Hebrew. ⁵ "*Dignity*," from Hebrew and context.

Verse 8.—¹ "*Which go about*,"

9 O Jehovah our Lord,¹ How glorious art Thyself² over³ all the earth.

from Arabic, being an ellipsis of the word *bou*, which is very common, and as a word is demanded, by the sense, this is better than Leviathan supplied by the Chaldaic.

² "*Traversing*," from the Hebrew, which is much better than the long periphrasis "and whatsoever walketh through" of our versions.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting translation or sense	10	10
Sense missed	4	4
Mistaken ellipses	1	0
Mistaken pleonasms	2	0
Ellipses missed	1	1
	<hr/> 18	<hr/> 15

ANNOTATIONS.

This Psalm is quoted in the New Testament as referring to the Ascension of our Saviour Christ, (Heb. ii. 8,) therefore the Church has appointed this as a proper Psalm for Ascension Day. This Psalm is quoted three times in the New Testament: verse 2 in Matt. xxi. 16; verse 6 in 1 Cor. xv. 27; verses 4 and 6 in Heb. ii. 6 and 8. The two first quotations, except a change of Person, exactly agree with both Septuagint and Hebrew; the last has a most important variation in the Hebrew, which proves for the third time within the eight Psalms before us that the New Testament inspired writers quoted from the Septuagint rather than from the Hebrew. I am sorry to differ herein from the late Mr. Hartwell Horne, and can only refer to the merest tyro in the Hebrew to confirm the truth of my present observation. I have already referred to the mistakes of Mr. Hartwell Horne on this point twice before, I must now do so again. Mr. Horne classes Heb. ii. 6 and 8 as agreeing with both Hebrew and Septuagint, whereas it certainly does with the Septuagint, but not with the Hebrew; the test-word is "angels" which conforms to the Septuagint, whereas the Hebrew word is Elohim, *i.e.* "God," never translated by "Angels." I think this proof is another instance of the condescension of inspired writers to quote a faulty translation rather than the Original, and a great encouragement to all readers of a translation to use it rather than none at all, or listen to or read it rather than a language not understood; for instance, the Vulgate, which is also a translation and a worse translation than our own A. V. I do not venture this remark to support *any* sort of translation, good, bad, or indifferent; *only* that an indifferent translation is far better than none at all, and as to its quality we are in duty bound to improve it to the extent of our power, until we arrive at the very words and sense of the inspired writers, or very near to them,

which is a climax of easier achievement, than many suppose. My attempts herein attain to two mistakes on an average in every verse, which surely ought, considering the importance of the subject, to coerce a larger proportion of the intellect of our country than it does in its behalf. Again, referring to the variation before us, it certainly is another instance, whereby the importance of the Hebrew is raised, inasmuch as "made Him lack somewhat of God," is more conformable to the Divine attributes of Christ than "made Him a little lower than the Angels" of our Authorised Version and Septuagint. I request the attention of my readers to the double sense conveyed in the Psalm: "What is man that Thou shouldst be mindful of him?" viz. fallen man. "Or the son of man that Thou shouldst punish Him? For Thou hast made Him lack somewhat of God:" viz. Christ. "But Him hast Thou crowned, &c." viz. Christ and His Church.

PSALM IX.

1 I will give thanks to Thee, O Jehovah, with my whole heart I will celebrate¹ all thy marvellous works.

2 I will be glad and exult in Thee; I will sing¹ praise² to Thee, O most high.

3 In that¹ mine enemies were turned back, they stumbled and fell by reason of Thee.²

4 For thou didst maintain my cause and my judgment,¹ Thou didst sit on the throne as requiter² of justice.

5 Thou didst rebuke the nations, destroyed the ungodly, hast blotted them¹ out for ever and ever.

Verse 1.—¹ "*Celebrate*," rather than the tame word "speak of" in L. P.

Verse 2.—² and ³ "*I will sing praises*." The future of the verb *zamar* cannot be translated by substantive and verb as in our L. P. "My songs will I make."

Verse 3.—¹ "*In that*," sense missed. The context being unnecessarily broken by "while" and "when" of our versions. ² "*By reason of Thee*," idiom missed in our versions, which have "at Thy presence." For my translation the Prop. *min.* is often causal, "By

reason of," and the person or presence is often resolved by the personal pronoun as in the present instance by Thee.

Verse 4.—¹ "*Judgment*," better than "cause" of our versions. ² "*Requiter*," from Hebrew which relieves us of a metaphor in L. P. "That a throne judges right."

Verse 5.—¹ "*Them*," idiom missed in our versions; "name" being like "honour," "glory," &c., often used for the personal pronoun. ² "*Thee*," idiom missed in our versions; name for pronoun, see 1st verse of previous Psalm.

6 The desolations¹ of the enemy² have ceased³ for ever,⁴ and their fortified cities⁵ Thou hast destroyed, and the very⁶ memory of them has perished.

7 But Jehovah abides for ever, He has set His throne¹ for judgment.

8 And He will judge the world righteously, and judge¹ the people justly.²

9 Then¹ shall Jehovah be a refuge for the oppressed, a refuge in seasons² of distress.

10 When¹ they who were wont to regard Thee² may confide in Thee: For Thou, O Jehovah, hast never forsaken them who have sought after Thee.

11 Praise ye Jehovah who dwells in Sion: Proclaim His doings amongst the nations.

Verse 6.—¹ "*The desolations*," sense missed in our versions. Destructions being separated from its attributive "of the enemies." Our translators have been too partial to the word "destructions," they having resolved no less than twenty-five different Hebrew words into "destructions;" therefore, as this word before us, *khoroovath*, is no where else thus translated in our version, I have allowed Gesenius to fix the sense "*Desolations*," which is a better word for a sword laying waste a country. ² "*Of the enemy*," sense missed in our versions. This word being altogether taken from its epithet "*desolations*." ³ "*Ceased*." The Hebrew word *tomam* is found in the Hebrew Bible about 70 times, and is never elsewhere translated "come to an end," as here; it is however translated "ceased," Isaiah xxxiii. verse 1. I therefore with Gesenius so translate the word here. ⁴ "*For ever*," from the Hebrew. ⁵ "*Their fortified cities*," sense missed. In our versions it cannot be discovered what these cities are which are destroyed, they being doubtless from the context castles or fortified places (which in Hebrew often fall under the magnified name of cities) in the posses-

sion of an enemy to overawe the country. ⁶ "*Very*," idiom missed in our versions. The repetition of pronoun being often, according to the 468th section in Gesenius's Grammar, simply emphatic.

Verse 7.—¹ "*Throne*," from Hebrew, not "seat" as in L. P.

Verse 8.—¹ "*Judge*," from the primary sense of the Hebrew word: for this our versions have a mistaken ellipsis, "minister judgment." ² "*Justly*," from Hebrew, or "in uprightness" of A. V., not an adj. "true" as in L. P.

Verse 9.—¹ "*Then*," mistaken pleonasm of our version. The *vau* in Heb. is not translated therein. ² "*A refuge in seasons*," instead of the second refuge in Heb. the Sep. has "Helper in seasons," which latter is supported by Syriac, Arabic, and Vulgate, the Chaldaic is "strength in seasons." S. Jerome's Heb. version is "an opportune lifter up in." "Seasons" is from the Heb. &c. and not "due time" as in L. P.

Verse 10.—¹ "*When*," a *vau* of time rather than a mere conjunctive particle. ² "*Were wont to regard Thee*." Sense missed. "Regard" is one of the collateral senses of the Heb. *yoda*.

12 For He who avenges blood has¹ remembered the oppressed,² He will not forget their cry.³

13 Have mercy upon me, O Jehovah, and consider my low estate¹ on account² of mine enemies.³ May thou lift⁴ me up from the gates of death.

14 In order that I may celebrate all thy praises at the gates¹ of the daughter of Zion, and² exult in Thy salvation.

15 The heathen are immersed in the pit-fall they made; In that very¹ snare which they had covered over, are their feet caught.

16 Jehovah is known by the¹ judgment He has² wrought: For³ the ungodly are caught in a work of their own hands.

17 The wicked are turned into Sheol, and all the people who forget God.

18 Since the needy are not entirely forsaken, and the patience¹ of the poor shall not always be lost.

Verse 12.—¹ "*Has*," from the Heb. The verb is in the perfect and is required by the sense to be so translated. ² "*Oppressed*," sense missed in our versions. "He who avenges blood has remembered them." Who? this we are to find by rule of Grammarians from the second member of the parallelism, repetitions seldom taking place in Hebrew poetry, within the same verse; in the present case it is found in the second member of the parallelism, in others in the first, and the word is "oppressed." ³ "*Their cry*," idiom missed in our versions. A repeated word having been taken from the second member of the parallelism into the first to conform to our own idiom, we require it not, by the same rule, for the second, instead of which the possessive pronoun *their* of the first is attached to the second, so that in fact the words are simply transposed.

Verse 13.—¹ "*Low estate*." Sense fixed by Sep. and Arabic. "Which I suffer," a mistaken ellipsis in both our versions. ² "*On account of*," from Heb. prep. *min*. ³ "*Mine enemies*," from Heb. ⁴ "*May Thou*

lift," from Heb. and sense.

Verse 14.—¹ "*At the gates*," i.e. the place of public resort which "within the portals" of our L. P. misses. ² "*And*." Ellipsis missed in our versions, mistaken pleonasm in A. V.

Verse 15.—¹ "*That very*." The Heb. *zu* being untranslated there.

Verse 16.—¹ "*By the*," from the Heb. and sense, not an acc. as in L. P. ² "*Has*," from the Heb. not in the infinitive as in our L. P.

Verse 17.—¹ "*Sheol*," sense missed in our versions as shown in the XVIth Psalm, 11th verse. This word of necessity must be left as a proper name. In Hebrew it means the "grave" or "state of the dead;" it includes the intermediate place of the "blessed," as well as the "damned." By translating it uniformly "hell" as we have done, in the Saxon sense of final abode of the damned, we sometimes hit the Resurrection as here, when and not before, the wicked are turned into hell, and at others, Christ Himself, as in XVIth Psalm, who really did not go to hell at all.

Verse 18.—¹ "*Patience*," a col-

19 Arise up, O Jehovah, lest men be puffed up¹: let the heathen become obedient² to Thee.

20 Give to them,¹ O Jehovah, discipline:² let³ the heathen know that they are but men.

lateral sense of the Heb. *tickvath* fixed by the Vulgate, Sept. and Arabic versions.

Verse 19.—¹ “*Puffed up*,” from a collateral of Heb. fixed by the Arabic. ² “*Become obedient*,” sense missed. “*Become obedient*” is a secondary sense of the Heb. *shapat* fixed by Arabic.

Verse 20.—¹ “*Give to them*,” sense missed. Verbs with meaning of put have often the sense of give also. ² “*Discipline*,” sense missed. From the Heb. a collateral sense fixed by means of Syriac, Sept., Arabic, and Vulgate. ³ “*Let*” from Heb.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting translation or sense	20	12
Sense missed	10	9
Ellipses mistaken	3	3
Mistaken pleonasm	1	2
Idioms missed	5	5
Ellipsis missed	1	0
	<hr/> 40	<hr/> 31

PSALM X.

1 Why standest Thou afar off, O Jehovah? Why¹ dost Thou turn Thyself away² at a season³ of distress.

2 By the pride of the ungodly,¹ the poor burn with anguish;²

Verse 1.—Second ¹ “*Why*” not in L. P., an ordinary ellipsis. Repetitions being avoided by the Hebrews, especially in poetry. ² “*Turn Thyself away*,” idiom missed in L. P. ³ “*At a season*,” mistaken ellipsis. The L. P. here having two words for the Hebrew one, “needful time.”

Verse 2.—¹ “*By the pride of the ungodly*.” The simple construction of the Hebrew is here strangely departed from in our versions. The Hebrew has a prep. “*By*” a noun in state of construction, *i.e.* a noun in the genitive case, and another noun in the absolute, three words

which can have no other translation than that in my version, “*By the pride of the ungodly*.” Instead of which the L. P. has changed the construction; “*The ungodly for his own lust*,” provided an ellipsis, “*his own*,” not in the original, and mistranslated “*pride*” by “*lust*,” for which *gha-aval* is never used. The A. V. is somewhat nearer the original, albeit here the construction is changed and an unnecessary ellipsis “*his*” provided. ² “*Burn with anguish*,” from Hebrew, Syriac, Septuagint and S. Jerome’s V. Hebrew, all of which have “*burn*” for primary significa-

let themselves³ be taken by the wicked counsel⁴ which they had devised for others.⁵

3 For an ungodly man glories¹ in his own² lusts,³ and praises⁴ the oppressor⁵ who blasphemeth Jehovah.⁶

4 An ungodly man, such¹ is his pride,² will not reflect;³ God is in none⁴ of his thoughts.

5 His ways are always prosperous:¹ far distant² are Thy judgments from him³; as⁴ for all his enemies he puffs⁵ at them.⁶

6 He says within himself¹,² I shall not be troubled,³ from generation to generation⁴ I shall be without evil.⁵

tion of the word, which my version has, and our versions "persecute," have not. ³ "*Let themselves*," from Syriac and Chaldaic, the conjugation there being reflexive and the Hebrew *niphal* being often so taken: see Annotations. ⁴ "*Wicked counsels*," from Hebrew rather than "crafty wiliness" of our L. P. ⁵ "*Devised for others*," from Heb. not "imagined" of our versions: see Annotations.

Verse 3.—¹ "*Glories*" better than "hath made boast of," or boasteth A. V. and L. P. ² "*Lusts*" in bad sense, better than "desire" of our versions. ³ "*His own lusts*," idiom missed in our versions: "Heart" of our versions as here, being often used for pronoun in Heb. ⁴ "*Praises*" better than "blesseth" of A. V. ⁵ "*Oppressor*," from Heb. never covetous, as in our versions. ⁶ "*Blasphemeth Jehovah*," from Heb. better when against God than "abhors" of our versions, L. P. here, has God for Jehovah, having departed from its own usage and that of A. V. in translating Jehovah by Lord.

Verse 4.—¹ "*Such*," an ordinary sense of Heb. *ke*. ² "*His pride*," idiom missed, as being often used in periphrases with a noun expressing a quality, therefore not "pride of his countenance," as in A. V. ³ "*Reflect*," a sense of the Hebrew. ⁴ "*After God*," of A. V. and L. P. a mistaken ellipsis, there being no

such words in original. ⁵ "*None*," A negative, and "all," being "none," in all languages, therefore "not in all" of L. P. and A. V., is wrong.

Verse 5.—¹ "*Prosperous*," sense missed. The Heb. verb *houl* is never used in sense of "grievous" as in our versions here. ² "*Far distant*," from Heb. of Gesenius better than "far above" of our versions. ³ "*From him*," idiom missed. Two prepositions in Heb. and kindred languages being often used for one, the one of which being of that nature as cannot be translated, therefore "out of his sight" of our versions is wrong. ⁴ "*As*," an ordinary ellipsis of a prep, albeit L. P. has an ellipsis of a double *vau* here, "and therefore" which is extraordinary. ⁵ "*Puffs*," from Heb. not "defieth" as in L. P. ⁶ "*At them*," mistaken pleonasm of L. P. these words in original being ignored.

Verse 6.—¹ "*Within himself*," idiom missed in our versions; heart in Hebrew being often only a reflexive particle. ² "*Just*" of L. P. not in original and an unnecessary ellipsis. ³ "*Troubled*," from Heb. not "cast down" of L. P. ⁴ "*From generation to generation*," mistaken pleonasm. So many words in Heb. may not resolve themselves into the one word "ever" without necessity as in L. P. and A. V. here. ⁵ "*Without evil*" more literal than "no harm" of L. P.

7 His mouth is full of cursing and deceit and violence,¹ under his tongue is trouble² and iniquity.³

8 He lies¹ in ambush² against the rich³ in concealed places,⁴ that he might⁵ murder the innocent: his eyes watch⁶ for the helpless.⁷

9 He watches¹ in a concealed place²: like a lion³ in his lair;⁴ he watches⁵ that he might seize⁶ the helpless;⁷ he will seize⁸ the helpless⁹ when he draws¹⁰ upon his snare.

Verse 7.—¹ “Violence,” a sense of the Heb. whereby, we have difference made in connection with the next noun, which we cannot truly say of the words as they stand in L. P. and A. V., “deceit and fraud.” ² “Trouble,” from Heb. *omal* being twice so rendered in our A. V., it cannot be “ungodliness,” as the connective noun *over* is that in its primary sense. ³ “Iniquity” not “vanity” as in our versions.

Verse 8.—¹ “He lies,” a mistaken ellipsis. It is not “sits lurking,” as in our L. P. The Heb. *yoshav* having a predicate, it ought to be translated by its primary sense “sits,” or “lies.” ² “In ambush,” mistaken ellipsis. I have accepted the primary sense of the Heb. *maarov*; it requires no such periphrasis as “thievish corners” of L. P., or “lurking places” of A. V. ³ “Against the rich,” sense missed. My version here, I make from the Sept. Vulgate and Arabic. “Against a dwelling,” is the Syriac, “against courts,” is the literal translation of Heb. and Chaldaic, because the mansions or villas of the rich in oriental countries had “courts,” attached to them, therefore here if any where, we may accept the reading of the Sept., Vulgate and Arabic rather than the Heb.; as we have a whole for a part, and the part named in Hebrew is not a necessary appendage of our modern great houses and therefore liable to be misunderstood. The sense is so thoroughly missed in our versions here that L. P. has “of the streets,” and A. V. “of the villages.” ⁴ “In con-

cealed places” better than “in secret places” of A. V.: as for the reading in our L. P. it is not satisfied with a mistaken ellipsis, but passes from periphrasis to a paraphrase, inasmuch as for a noun with a prep. we have “and privily in his lurking dens.” ⁵ “That he might,” I take from the Arabic, better than “doth he,” of our versions. ⁶ “Watch,” a sense of the Hebrew which is better in connexion with eyes than “are set” of the L. P., and “are privily set,” of our A. V. ⁷ “Helpless,” sense missed. Inasmuch as the “rich” of Sept. Vulgate and Arabic, or “a rich man’s dwelling” or “courts” of Syriac, Chaldaic and Heb. cannot mean the “poor.”

Verse 9.—¹ “He watches,” see ⁶ ver. 8, better than “he lieth in wait” of our versions. ² “In a concealed place,” see ⁴ ver. 8, better than “secretly,” of our versions. ³ “Even,” a mistaken ellipsis of L. P. ⁴ “Lair,” mistaken ellipsis of pronoun “his,” and sense missed, as a lion does not watch for prey “in his den,” as we have it in our versions. ⁵ “He watches,” see ⁶ ver. 8, better than “lurketh he” of L. P., and “lieth in wait” of A. V. ⁶ “Might seize,” better than that he “might ravish” of L. P., or “to catch” of A. V., the Arabic here and other such places is very express, “that he might seize.” ⁷ “The helpless,” sense missed, see again ⁷ ver. 8. ⁸ “Will seize,” better than “he doth ravish” of L. P., and “doth catch” of A. V. see ⁶. ⁹ “The helpless,” sense missed, see again ⁷ ver. 8. ¹⁰ “Draws

10 He burns¹ to crush² the helpless,³ and he falls⁴ mightily⁵ on a multitude⁶ of helpless ones.

11 He says within himself¹ that² God has forgotten, hides Himself,³ will never regard.⁴

12 Arise, O Jehovah, confirm¹ the oath² of Thine hand, forget not the oppressed.³

upon," sense missed, as the ungodly watching for the rich to rob him, cannot be said to draw him as we have it in our A. V., but rather the helpless draws himself towards the snare, as for "when he getteth," of L. P. it is no translation.

Verse 10.—¹ "*He burns*," sense missed, A. V. understands the Psalmist as yet in the analogy of the lion by "he croucheth," and L. P. no better, "he falleth down," my version; "He burns," I get from the Arabic, in which language, I find the Heb. *sidhke* with that sense, as also "to become sharp or acute in mind," than which nothing can be more agreeable to the context. ² "*To crush*," sense missed in both of our versions, wherein we have "he humbleth himself," but in A. V. it is applied to the lion, in L. P. to the robber, whereas it is neither, but rather the helpless innocent. The idiom is likewise missed, for here we have two futures without a *vau*, therefore by Co-nant's Gesenius' Grammar, § 139, the second is to be translated by an infinitive. ³ "*Helpless*," sense missed in our versions, where we have again "helpless" translated by "poor," see verse 8. ⁴ "*Falls*," sense missed in our versions, as the same argument applies as that on "to crush." ⁵ "*Mightily*," sense missed in our versions. The A. V. indeed has "by his strong ones," but then it is applied to the lions. The L. P. as elsewhere is in difficulties and really no where, therefore we have "mightily" by "into the hands of his captives." The Heb. word *otsoom* is translated "strong" in our version, no less than 17 times. I have taken the

noun with its prep, *be* as an ad-verb, by rule and analogy of most languages. ⁶ "*Multitude*," sense missed in our versions; my version being equivalent to "host," is an ordinary sense of the word instead of either one or the other, A. V. has "congregation," and L. P. as a difficulty beyond its powers, has discreetly ignored the word altogether.

Verse 11.—¹ "*Within himself*," idiom missed, see ¹ ver. 6. ² "*That*," L. P. has here another mistaken ellipsis, "Tush." ³ "*Himself*," idiom missed. His face being in Heb. often a mere reflexive noun. ⁴ "*Regard*," a better translation when applied to the mind, therefore not "see" of our versions: "It" is also affixed to "see" in our versions, another mistaken ellipsis.

Verse 12.—¹ "*Confirm*," sense missed. *al*, which is rendered "God" in our versions is really "confirm," as I have turned it, being an imperative of the Heb. verb *ail*. I prove this from the Chaldaic, where *koom* the verb for confirming is used: therefore for once Gesenius and Fuerst our Lexicographers are both wrong in asserting that *ail* is only used as a verb in its derivatives. "Confirm the lifting up of Thine hand," or "confirm the oath of Thine hand," reminds us of the office of the hand for swearing in Abraham's time. That the hand of his servant was placed under his thigh. Both our versions here translate *al* by God. ² "*The oath*." The Chaldaic here is express, "*shebuyath*," "The oath of," therefore lifting up the hand was the symbol for swearing. ³ "*The oppressed*." From context,

13 Why should the ungodly despise¹ God, and² say within himself³ Thou⁴ wilt make⁵ no inquiry?⁶

14 Thou¹ seest them,² for Thou lookest upon misery³ and provocation,⁴ to engrave⁵ the afflicted⁶ on Thy hands:⁷ The afflicted⁸ leave their cause⁹ with Thee, Thou who art the helper of the fatherless.

15 Break Thou the arm of the ungodly, and let the wicked man¹ search out² his own ungodliness that³ Thou mayest find none.

and therefore better than "humble" of A. V. or "the poor" of L. P. wherein the sense is again missed.

Verse 13.—¹ "*Despise*," from Heb. and not "blaspheme" of L. P. ² "*And*," an ellipsis omitted in A. V. It is supplied by another in L. P., "*while*," which is wrong. ³ Idiom missed in our versions, reflexive noun for pronoun, therefore not "in his heart." ⁴ "*Thou*." The L. P. here has another singular ellipsis. "*Tush*," before Thou, not in original. This is the third time that we have this strange word in the Psalm without any authority. ⁵ L. P. has another mistaken ellipsis here, viz. "*God*." ⁶ "*Make no inquiry*." Better than "carest not by it" of L. P.

Verse 14.—¹ L. P. has a mistaken ellipsis here, that of "*surely*," not in original. ² "*Them*." A mistaken change of construction in our versions here takes place, having "*it*" for "*them*," i.e. the helpless. ³ "*Misery*." In A. V. the rendering is very near akin to mine, "*mischievous*." L. P. has "ungodliness," a sense not happy for the injury of man against man, see ² ver. 7. ⁴ "*Provocation*." Wrath is the primary meaning of the word, therefore provocation is a word of kindred meaning and agreeable to the context; "*spite*" of A. V. is not so good, and "*wrong*" of L. P. is worse. ⁵ "*Engrave*," sense missed in both our versions. I take "*engrave*" for the right word here of verb *natan*, in consonance with

Isaiah xlix. 26, which verse contains the metaphor before us: "I have engraven thee on the palms of my hands." *natan* having with other verbs of giving, the sense of put, and set. A. V. here has "*requite*," another sense of the verb not so good as "*engrave*," the L. P. is again quite at fault. "That Thou mayest take the matter." ⁶ "*The afflicted*," sense missed, see ⁷ ver. 8. ⁷ "*On thy hands*." For this literal translation, the A. V. has "with Thy hand," and L. P. "into Thine hand," to meet the peculiar views they have attached to the sense of the verb *natan* above. ⁸ "*The afflicted*," sense missed, see 37. ⁹ "*Leave their cause*," which rendering unites the sense of leaving with committing, leaving being the primary sense of the word in the ancient versions, therefore better than "*committeth*" of our versions.

Verse 15.—¹ "*Let the wicked man*," sense missed in both our versions. They have not recognised the change of construction, so often taking place in Heb. and so made nonsense of the latter part of this verse, "*seek out his wickedness and Thou shalt find none*." Inspiration is not wont to breathe such platitudes. ² "*Search out*," sense missed in L. P. which has "*take away*," Hebrew phraseology here as elsewhere, being quite unattainable to Heb. aspirants of the 17th century. ³ "*That*," sense missed. A necessary ellipsis, not "*till*" as in our A. V.

16 Jehovah is king for ever and ever, the heathen shall perish out of His land.

17 Jehovah listens to the desire of the afflicted,¹ He raises up² their courage,³ He hearkens.⁴

18 To defend the cause¹ of the fatherless and the oppressed;² that man may not again return³ to tyrannise⁴ on⁵ the earth.⁶

Verse 17.—¹ "*Afflicted*," not "poor" or "humble" of our versions, see ⁷ ver. 8. ² "*Raises up*," sense missed in our versions. Restore and revive and so "raises up" are ordinary senses of the verb *koom*. "Prepare the heart" is a most rapid meaning for reviving. ³ "*Courage*," the word heart being the seat of divers affections, and courage amongst others. ⁴ "*He hearkens*," idiom missed. An ordinary Heb. periphrasis for to hearken is here fully translated: in addition to this the L. P. has ventured on an addition of two ellipses or words not in the text, "and," and "thereto." Thus, "and Thine ear hearkeneth thereto."

Verse 18.—¹ "*Defend the cause*," better than the primary signification of the verb "judge" of A. V. not in use now for the sense required

here: L. P. has "rule," which for once is better than that of the A. V. ² "Unto their right," another unwarrantable ellipsis in L. P. ³ "*Again return*," sense missed. From Arabic, which involves an ellipsis of the verb *boa* of very common occurrence, i.e. "come," "proceed" or "return" as Arabic. ⁴ "*To tyrannise*." The infinitive here is not recognised in our versions and the L. P. again wanders in giving us "exalted against." ⁵ "*On*." The usual translation of prep. *min*, when used as marking a place. In both our versions we have "of." ⁶ "*The earth*," sense missed. Both our versions have made the earth as attributive to man, "man of the earth," whereas it is according to Arabic, Chaldaic, &c. a predicate to the verb "Tyrannise."

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	36	32
Sense missed	24	22
Idioms missed	11	10
Ellipses missed	3	2
Mistaken pleonasms	2	1
Mistaken ellipses	15	3
	91	70

ANNOTATIONS.

Verse 2. "Let themselves be taken by the wicked counsels which they had devised for others." As scholars are at issue here whether the poor are taken by the devices of the ungodly, or whether it be a prayer, that the ungodly themselves be taken in the devices which they had devised for others. I give my reasons for the latter reading. Here I cannot but marvel that Bp. Wordsworth in his work on the Psalms, 1867, should

side with the former. He has elsewhere given the weight of his testimony as a critic to the superior scholarship of our 1611 Translators over those of our own age and is dead against new Translations, therefore, when scholars are at issue on an important point such as that before us, one would have supposed that at least his Lordship would have taken our versions for his guide. Albeit this is his observation, page 14. "Our English Version is capable of improvement here, in the pride of the ungodly the poor is vexed (scorched by fire). They (the poor) are taken in the plots which they (the proud have laid)". The Bp. has Yarchi with him, nevertheless Kimchi, as Dr. Phillips rightly observes, considers it a prayer. That Kimchi is correct I prove two ways, 1st. *tit-tapheshu* is in the Niphal conjugation, which often has a reflexive sense. 2nd. That the Chaldaic and Arabic do not break short off with the verb in accordance with the Bp's. turn, "they have laid." In the Chaldaic we have the infinitive of the verb *yber*, bringing it a step nearer to Kimchi's reading, thus: "which they thought to do," "for another" being a common ellipsis. Albeit the Arabic is express, having the preposition *be*, with its accompanying pronoun, *i.e.* "against them" or "for another." Therefore I trust I have cleared our Translators for once against all revisers, that it is not the poor that are taken, but rather their prayer throughout all ages That the ungodly may be taken in their own devices. Thus I have been dutiful where I may to our Translators: my only desire is to be impartial in all that concerns a translation of His Word, that it may if possible be His word indeed.

Verse 7. This Psalm has one quotation therefrom in the New Testament, viz. a portion of the 7th verse, found in Rom. iii. 14. "Whose mouth is full of cursing and bitterness," which is exactly the reading of the Septuagint, though different to the Hebrew, the test-word being "bitterness" for which the Hebrew has "deceit." The late Mr. Hartwell Horne classes this quotation in the Hebrew with those where "there is reason to suspect a different reading in the Hebrew, or that the Apostles understood the words in a sense different from that expressed in our Lexicons." Wherefore? Why not allow that the Apostles quoted generally from the Septuagint and not from the Hebrew, as in every instance within the scope of the first twenty Psalms I prove. Such an argument as that of Mr. Horne assumes the LXX to be infallible, whereas it being at this present time most difficult, on account of the difference of idioms, etymology, &c. for an Occidental to translate from an Oriental and vice versa, why should there not be still greater difficulties in the age of the LXX who had cruder Grammars and Lexicons and the Hebrew already a dead language? Herein I think we have great reason to marvel at the wonderful condescension of the Saviour, in using an imperfect translation of the infallible word which happened to exist in His own age and country. He accepted a translation as it was, not as it ought to be. As He and His Apostles quoted it generally, rather than the Hebrew, we must allow the Greeks to have been generally faithful; they were charged

with great difficulties, and for their age did their duty fairly. The Hebrew in our Saviour's time was not many removes from infallibility, albeit on the present state of the Hebrew text see Psalm xxii. Our own Translators again were faithful, honest, sincere, though understanding no more of the idiom of Hebrew than the Greeks. How could they? That they laboured under insurmountable difficulties I have fully set forth in my Preface, which see. At the same time, if there be no better, I for one do not doubt but that Apostolic men would have used our Versions with all their imperfections as they did the Septuagint. At the same time, I believe that a huge responsibility rests upon any nation if it persists in the use of a translation containing errors any Hebrew scholar may prove to exist as in ours; two mistakes in a verse, or as in this Psalm four or five on an average to every verse, and the sense entirely missed more than twenty times in both versions within eighteen verses. They who are not trained to learning or born to rule may read the best version of the country with confidence, as there is an uncovenanted mercy for such: all may be well to them, but not so to Scholars and Rulers, a great account will they have to yield, if they stand to it, that those under them *must* be satisfied with the Translation in their hands.

It is not to be endured that in all secular matters everything is to bend and bow, and meet the progress of science and knowledge. We are to give our best to the mere accidents of religion, music, architecture, and even vestments, but the Word of God itself must remain covered with the cobwebs of centuries; modern acquirements and modern appliances should here, alone be denounced; we are to see as the Jews did, and the Romanists do, through a glass darkly, or through a vail, and to hear the everlasting trumpet with an uncertain sound, or else settle on our lees as the followers of Colenso and Stanley do, with such blasphemies as that Scripture has been made too much of, that an increasing and unextinguishable light has sprung up within ourselves, which is to take its place!!

It matters nothing to which party the man belongs who tries to put out the light of God's word, whether he denounce it in part, by persisting that it must only glimmer, and so allow it to be held up as a butt and scoff for the disciples of Colenso as so many Protestants do, or whether he would put it out altogether as our Romanisers, thinking that ignorance is the mother of devotion, (and it may be for theirs) the mischief is the same. Sure I am, no such men are followers of the Apostles; S. Paul could say, he had not shunned to declare all the counsel of God.

In appealing to a nation for a new Translation of the Scriptures, I know that almost all with one voice will denounce it, Principalities; Powers, Rulers, all will wrestle against it; our present versions will probably go on till they themselves have become a dead language, yet it behoves a voice somewhere to cry out, for is there not a cause? As Scribes, Pharisees, Sadducees, and Herodians combined to crucify the Saviour of mankind, so doubtless powers of every kind combine to crucify God's word that it may not shine in its pristine splendour.

The Query of some *would-be* Doctors, that a new translation would destroy the faith of some, is false; all men have light or darkness within them, the unadulterated word is a savour of life unto life to those that have the light, but of death unto death unto those that have the darkness. Those, therefore, who are in the light will accept all that tends to the honour and glory of moral and natural beauty, or consonant to the attributes of the Eternal Godhead; yea, he will "kiss his lips" who will give a right answer. On the other hand, those who are in darkness will possibly grow worse by a greater light shining upon them; their eyes cannot bear the light at all, therefore to have a greater light thrust upon them than they are used to, fills them with madness, they smell its savour, its death unto death. Was it ever heard that the mooting of translations or revising translations ever made infidels? Never. Those who show infidelity by the light falling upon them, show forth their infidelity indeed, but then they were infidels before the faith reached them: a bad life certainly will make a bad faith, but it is quite at variance with the light of inspiration to effect any such thing. Away with such blasphemy!

PSALM XI.

1 On Jehovah do I confide: Why say ye to me, Flee like a sparrow¹ to your mount.

2 For so, the ungodly bend the bow and adjust their arrows on the¹ string, that they might privily shoot at them who are righteous.

3 They¹ would destroy² those who regard³ Thee:⁴ what can⁵ the righteous do?

Verse 1.—¹ "*Sparrow*," certainly sparrow and not bird: *ouph* being the common Heb. word for bird, whereas the Heb. word here is *taipour*, the very same consonants as our sparrow, a sibilant P and R, the other letters being vowels or weak letters, therefore, as the Heb. *taipour* is probably the origin of our word sparrow, we must so translate it here, conformable to Vulgate, S. Jerome's Heb. Version, Sept. and Arabic.

Verse 2.—¹ "*On the string*." L. P. here follows the reading of Sept., Arabic, and Vulgate "on the quiver," *v.* Heb., Chaldaic, and S. Jerome's Heb. Version "on the string."

Verse 3.—¹ Sense missed; taking *ki* as sign of the optative, the third verse is uniform with the second, whereas our version makes it a parenthesis. "For the foundations," &c. and "If the foundations," always to be avoided if possible. ² "*Destroy*," not; "cast down" as in L. P. ³ "*Those who regard*," sense missed; by translating the participle *hash-sha-thoth* as a participle, we have "those who regard," sense of the verb according to Gesenius: this connects verse 3 with 4, which as a substantive "foundations" cannot be said. ⁴ "*Thee*," ellipsis missed in our versions. ⁵ "*Can*," not "hath," as in L. P.

4 Jehovah is in His holy tabernacle, Jehovah in the heavens is on His throne;¹ His eyes look upon² and His eye-lids prove³ the sons of men.

5 Jehovah proves¹ who are² the righteous, and³ who are the ungodly, and he who loves violence His soul hates.

6 He will rain upon the ungodly coals,¹ fire and brimstone, and a tempestuous wind,² as³ the portion⁴ of their cup.⁵

7 For Jehovah is¹ just, He loves equity, justice² will make Him³ manifest.⁴

Verse 4.—¹ "*His throne*," mistaken pleonasm in our versions. His, though in Heb. is ignored therein. ² "*The poor*," a mistaken ellipsis of L. P. taken from Sept. which is followed by Vulgate and Arabic, albeit it is not found in Heb., Chaldaic, Syriac, or S. Jerome's Heb. version. ³ "*Prove*," better than "*try*."

Verse 5.—¹ "*Proves*." Our L. P. here has varied "*try*," and drifted into "*alloweth*," which is much worse. ² "*Who are*," the very common ellipsis of substantive verb missed in our versions, though required. ³ "*And*." As the ungodly are in the world in a state of probation, as well as the righteous, it is surely better to attach the verb "*prove*" to both, rather than admit of tautology in the sacred writings.

Verse 6.—¹ "*Coals*," sense missed. Gesenius renders *parjim* "*coals*," by means of the same word in Arabic, though the Arabic version of the Psalms translating from

the Sept. has "*snares*," wherein we can gather but little sense. ² "*A tempestuous wind*." Idiom missed in L. P. In original we have two synonymous words, the translation of which must be by one alone intensified, therefore not "*storm and tempest*." ³ "*As*," an ellipsis of conjunction *vau* much more common than the larger one, viz. "*this shall*" of our versions. ⁴ "*The portion*." Pronoun "*their*" of L. P. not in original and unnecessary. ⁵ "*Their cup*." L. P. has for this "*to drink*," which is no translation.

Verse 7.—¹ "*Is*." A copulative here, is more suitable to the context; in this way we avoid the truism in our versions, "*The righteous Lord loveth righteousness*." ² "*Justice*." By this version the sense of the 8th verse is uniform with the 7th. ³ "*Him*." In Heb. appearance or countenance is often put for the person. ⁴ "*Manifest*," better than "*behold*" of our versions.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	5	2
Sense missed	8	6
Ellipses missed	3	3
Ellipses mistaken	3	1
Pleonasm mistaken	1	1
Idioms missed	2	1
	<hr/> 22	<hr/> 14
	<hr/>	<hr/>

PSALM XII.

1 Give aid,¹ O Jehovah, for the godly² are concealed,³ for the faithful are dispersed⁴ by the children of men.

2 Every one speaks falsehood¹ to his neighbour, they speak flattering words² with a double heart.

3 May Jehovah destroy all flattering lips, and the tongue of him who speaks proud things.

4 Who say, by our tongues will we prevail, by our lips¹ will we draw to ourselves.² What Lord have³ we?

5 For the oppression¹ of the poor, because of the groaning² of the wretched,³ I will now rise up,⁴ saith Jehovah, I will assign⁵ a Saviour,⁶ I will speak⁶ about Him.⁷

Verse 1.—¹“Give aid.” “Me” of L. P. not in the Hebrew, Chaldaic, or Syriac, it is, however, in the Septuagint. ²“Godly.” The “one,” of L. P. unnecessary, not in Hebrew, Septuagint, &c., only in Arabic. ³“Are concealed,” sense missed in our versions, it is fixed by Arabic; *gomar* being therein used for concealing and putting out; as sun concealing the moon, &c. ⁴“Are dispersed,” sense missed in our versions, which have “minished” and “fail.” Our translators are very partial to “fail,” as no less than thirty-one different Hebrew words are resolved into it, whereof *posas*, the word now in hand, is never used elsewhere in that sense. “Dispersed,” I get from the Persian, Gesenius does the same.

Verse 2.—¹“Falsehood,” not “vanity,” as in our versions, it being more consistent with the context in the next verse, though both are senses of the Hebrew *shove*. ²“Words,” for lips, the thing for the thing signified, an ordinary metaphor.

Verse 4.—¹“By our lips,” sense missed in L. P. There we have “We are they that ought to speak.” In this way only can I account for

such a rendering. Observing that the Septuagint limped, our translator made a dash and has given a paraphrase without any authority at all. ²“Will we draw to ourselves.” Ellipsis missed; no verb is more frequently omitted in text than *boa*, excepting *amar* and substantive verb, thereby we have *ethnu* rendered properly, “to ourselves,” which is not the case in our versions, wherein we have “are our own,” in A. V., and “we are they that ought to speak,” which has no authority, cannot merit the appellation of “attempt to translate the Word of God ingenuously,” but rather “inventing,” and “romancing.” ³“Have;” substantive verb with dative, as scholars know, is “have.”

Verse 5.—¹“For the oppression.” The Lexicon of our L. P. translator here must have been little short of blank, as unlike our A. V. which is right, he has given us such a circumlocution or paraphrase as this, “for the comfortless trouble’s sake,” one would have thought it difficult to understand how any trouble could be comfortable. ²“Of the groaning.” L. P. here has another mistaken ellipsis, two words for the one Hebrew, “deep sighing.”

6 The words of Jehovah are true¹ words ; more purified² than silver after³ the purging⁴ of the soil, when it has been purged seven-fold.⁵

³ "*Of the wretched,*" better than "poor" or "needy" of our versions, which are synonymous with the preceding "poor" or "needy" in same verse. ⁴ "*Now rise up.*" I have twice in this verse had to complain of L. P. for needless circumlocutions or ellipses, in translating Hebrew words ; here it is the other way, not translating *atoh* "now," which expresses the time of God's rising up, and improperly abbreviating the Hebrew verb *koom* "rise" or "rise up," to "up." ⁵ "*I will assign,*" sense missed. I have now arrived at the subject matter of the Psalm, viz. The Advent of the Messiah, which is veiled over, or rather, entirely missed in our versions, and all our Anglican translators and commentators in my possession. Bp. Horne, as his manner is, sees the Saviour everywhere, and so saw Him through our translation, leaving the veil, which is upon our versions, unaltered. Scott, Mant, Dr. Phillips, French and Skinner, Mr. Rogers and Bishop Wordsworth all leave the text and accept the text as they received it at the hands of our translators. Dr. Phillips, indeed, has given us one of the Syriac titles to this Psalm. "A prophecy concerning the Advent of Christ," and translates from the Syriac the end of the verse now treated of, "I will make salvation openly," but there he stops, and apparently does not accept the Syriac reading, for he pursues not the argument afforded him thereby. This, however, I will do, word for word to the end of the verse. "I will assign." The Hebrew word is *a-sheth*, fut. 1st person, of *shith*, which verb, if any of my readers will refer to Robinson's Gesenius's Lexicon, he will find "I will appoint," a kindred meaning to that I have adopted, "I will assign." ⁶ "*A Saviour,*" sense missed. *be-jeshay beth* may be taken as *Beth*,

pleonastic sign of predicate and *je-shay*, a Saviour. ⁷ "*I will speak,*" sense missed.. That *je-peha* has the sense of speak, see Gesenius. "I will," for "it shall be," is a common change of construction as to the persons. ⁸ "*About Him,*" sense missed. Prep. *le* and pronoun, 3rd person, a fair translation. The important reading I have advanced in this verse against our versions is thus supported by the versions. Chaldaic, "I will appoint a Saviour for My people, even to the ungodly I will bear witness as a Saviour for them." Syriac, as Dr. Phillips has rendered it, "I will openly work assistance." Septuagint, "I will appoint in regard to salvation, I will speak plainly in regard to Him." Arabic, "I will openly work redemption." Vulgate, "I will settle in regard to salvation, I will speak with confidence concerning Him." St. Jerome's Hebrew version, "I will assign in regard to salvation, their aid." Thus all the versions as well as the Hebrew, more or less coincide, that the Advent of the Messiah is here meditated, which cannot be said of "I will set him in safety from him that puffeth at him," of A. V., unless cause is the same as effect. No less than four words in the paragraph are in italics, a sign that our translators were on a wrong scent, and were in despair of making a literal translation. As for our L. P., here as always, it is nowhere, when facing a difficulty. "And will help every one from him that swelleth against him, and will set him at rest." Thus I hope I have recovered, thanks to the Syriac, a prophecy of the "Advent of Christ," surely no unimportant matter.

Verse 6.—¹ "*True,*" sense missed in our version, for we do not say in a moral sense that our words are pure, i.e. unmixed, as of metal, i.e. yea

7 Therefore,¹ Thou, O Jehovah, wilt protect them;² Thou dost defend us³ against this generation, and⁴ for evermore.

8 Though¹ the ungodly walk to and fro on every side of us:² and like³ the rising⁴ of a tempest⁵ would fall upon⁶ the sons of man.

and nay in New Testament phraseology. The analogy of a man's word with metal is perfectly correct, as we may term a metal "true."² "*Purified*," better than "tried" of our versions. ³ "*After*," better than "in," of our versions. ⁴ "*The purging*," sense missed in our versions. A. V. has "crucible," without any authority, beyond "work," from that, it is stretched to "workshop," and then "crucible," the L. P. is in difficulties, could make nothing of it, therefore a random guess renders it "fire," whereas my word "purging" is from "working," a sense in the Hebrew Lexicons, albeit I confirm my version from the Arabic, which has "despoiling," "leaving nothing." ⁵ "*Seven-fold*," mistaken ellipsis. L. P. cannot see anything here, otherwise than silver, therefore adds without authority, "in the fire."

Verse 7.—¹ "*Therefore*." The common ellipsis of *vau* here is not acknowledged in our versions. ² "*Wilt protect them*," better than

"keep," of our versions. ³ "*Us*," is in the Hebrew, not "him," or "them," of our versions. ⁴ "*And*," ellipsis supplied by Arabic, therefore, not "this generation for ever," of our versions.

Verse 8.—¹ "*Though*." The common ellipsis of *vau* necessary to the sense, but not in our versions. ² "*Of us*," see Gesenius's rule, prepositions and pronouns found in one member of the parallelism frequently omitted in the other: the ellipsis is not supplied in our versions. ³ "*Like*," sense missed, not "when," of our versions. ⁴ "*Rising*," sense missed. Not "are exalted" of our versions. ⁵ "*A tempest*," sense missed. My version I accept from Gesenius as very suitable to the context, which "the vilest men," of A. V. is not; much less "are put to rebuke," of L. P., indeed that has no claim to consideration, being no translation. ⁶ "*Would fall upon*," another common ellipsis of verb *boa*.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	5	4
Sense missed	12	11
Ellipses missed	7	7
Ellipses mistaken	4	0
Idioms missed	3	3
Pleonasm mistaken	1	0
	32	25

ANNOTATION.

The Jews used this Psalm at a Circumcision, as Bishop Wordsworth notes, when infants were brought into covenant with the Lord, wherein it is very apposite, as the second birth of a Christian is to the Nativity of Christ. The Jews had a version which we have not, finding therein a reference to the taking of blood, thus it is now in the Targum, "The ungodly walk to and fro on every side, as a leech which sucks the blood of men."

PSALM XIII.

1 How long, O Jehovah, wilt Thou altogether¹ forget me?
How long wilt Thou hide Thyself² from me?

2 How long must I entertain¹ doubts² in my mind and³ afflictions⁴ in my heart, by day and by night?⁵ How long shall mine enemy exalt himself over me?

3 Look upon and answer¹ me, O Jehovah my God; enlighten mine eyes lest I sleep until death.²

Verse 1.—¹ “*Altogether*,” idiom missed in our versions, not “for ever” as they have it. ² “*Thyself*,” idiom missed; different parts of the human body being used for the reflexive pronoun, therefore not “the face” of our versions.

Verse 2.—¹ “*Entertain*,” sense missed in L. P. in the reading “seek,” though “take” of A. V. is not much better. ² “*Doubts*,” sense missed. Our versions are very partial to the word “counsel,” having translated ten different Hebrew words by “counsel,” whereof *aitsouth* is one, albeit, inasmuch as of the ninety-eight times wherein “counsel” is used, *aitsouth* is only so translated twice, therefore I take the liberty of fixing it by “doubts” in accordance with the Arabic, as more agreeable to the context. In the present case, Gesenius translates by “cares,” but this surely is flat compared with “doubts.” ³ “*Having*,” mistaken ellipsis of A. V. ⁴ “*And afflictions*,” sense fixed by Arabic; “sorrow” of A. V. is not far removed, albeit “be so vexed” of L. P. is a very bad translation; a copulative and a verb for the substantive of original cannot, without great reason be allowed. ⁵ “*By day and by night*.” Commentators here differ much. Some, as Kimchi, render the word *vomam* “by day,” as if the night only was the time for ordinary grief, but this of the

Psalmist being extraordinary, it was transferred to the day as well, which surely is a forced sense; others “daily,” as our A. V., others, as Gesenius, “all the day,” supplying an ellipsis of “all;” our L. P. on the other hand takes the word as a pleonasm, its translator makes short work of the difficulty by leaving the word untranslated; for my part I have followed the Arabic, which supplies an ellipsis “and by night,” a much more common ellipsis in connection with “by day” than “all” of Gesenius.

Verse 3.—¹ “*Answer*.” We have here the Heb. word *onoh*, answer, in its primary signification, and therefore “hear” of our versions will not do. ² “*Sleep until death*.” Our Authorised Version has a mistaken ellipsis, “Sleep the sleep of death,” “the sleep of” not being in the original or required. Before *not* in the Heb. we have the article, which often signifies “towards;” the Arabic, however, is yet more definite, having a particle signifying “until,” which I accept with gratitude: now let us see the whereabouts of our L. P.; it misses the sense again, wandering far from the original, it is even at variance with undisputed portions of Holy Writ, which term death a sleep; that however our translator apparently denies, as his version herein is “that I sleep not in death.”

4 Lest mine enemy say, I have prevailed against him; for when I slip,¹ mine adversaries rejoice.²

5 But I have confided¹ on Thy mercy, my heart exults in Thy salvation, I will sing praise to Jehovah, because He has benefited² me.³

Verse 4.—¹ "*Slip*," which I get from the Arabic, and is more to the point than "moved" of A. V. or the still worse sense, with mistaken ellipsis of L. P. "*for if* I be cast down." ² "*At it*," a mistaken ellipsis of L. P.

Verse 5.—¹ "*I have confided*," L. P. here again does not translate, as for the Heb. verb "I have confided," it ventures on a substantive "my trust is." ² "*Benefited*."

Heb. verb *gamel* requires no such periphrasis as "He hath dealt so lovingly" of L. P. or "He hath dealt so bountifully" of A. V. ³ "Yea, I will praise the name of the Lord most Highest." These eleven words which we read in L. P. are not in the original. It is, however, an ellipsis supplied from the Septuagint; "Most Highest," however, is an intensification of a superlative without rule.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	5	4
Sense missed	3	1
Mistaken ellipses	14	2
Idiom missed	2	2
Mistaken pleonasm	1	0
	<hr/> 25	<hr/> 9

PSALM XIV.

1 Foolish men¹ say within themselves:² There is no God; they are perverted and are become abominable³ by their deeds.⁴ There is no one who does a right thing.⁵

Verse 1.—¹ "*Foolish men*," construction missed. Sentences in Heb. Arabic, &c. not unfrequently begin with a verb singular, and then proceed with a verb plural, see Stuart's Grammar, 489. ² "*Within themselves*," idiom missed. Reflexive pronouns being expressed generally by the parts of external or internal man. ³ "*Become abominable*," L. P. for once is right, and A. V. wrong, which has ungrammatically assimilated the verb "become abominable," with the verb "they have

done," and an adjective "abominable," ⁴ "*By their deeds*," L. P. again right "in their doings," A. V. wrong, which has missed the ellipsis of prep. "in," and gives us nothing but "doings," injuring thereby the sense: this mistake would not have happened had the previous verb been translated properly; thus often as here, one error creates another. ⁵ "*No not one*," a mistaken ellipsis of L. P. taken from the Septuagint.

2 Jehovah looked¹ from heaven on the sons of man to see whether there was one who was wise² or³ sought after God.

3 They¹ had all wholly² turned aside, they had corrupted themselves,³ there was none who did good, not even⁴ one.

4 Are¹ not the workers of iniquity the eaters up of my people, who eat them² as they eat³ bread, known,⁴ though⁵ they call not upon Jehovah?

5 Therein¹ will they quake² with fear;³ for that⁴ God was with the righteous generation.

6 Ye¹ mocked² at the faith³ of the lowly, but Jehovah was⁴ their⁵ refuge.

Verse 2.—¹“Down,” a mistaken ellipsis of both versions, not necessary to the sense. ²“Who was wise,” better than “that did understand” of A. V. or mistaken sense of L. P. “that would understand,” which latter version implies that God looks from heaven for future not present information. ³“Or,” supplied by Arabic.

Verse 3.—¹“But,” a mistaken ellipsis of L. P. ²“Wholly,” is separated from its verb *sar* in both our versions, though annexed to it by means of distinctive accent of the first class in the Heb. ³“Corrupted themselves,” sense fixed by Arabic, therefore not “become abominable” of L. P. or “become filthy” of A. V. ⁴“Even,” both of our versions have translated the Heb. particle *gam* by “not,” which is against all rule or authority.

Verse 4.—¹Mistaken ellipsis of three verses, *i.e.* 60 words, in L. P. on which see my annotation. (p.) ²“Who eat them,” ellipsis missed: see 550 section of Stuart’s Grammar, “When the subject of a proposition is required by the sense to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.” ³“They eat,” for the Heb. *achelu*, the L. P. has “it were,” which is no translation, a very great blunder. ⁴“Known,” sense missed: not “Have sinners no knowledge?” a platitude scarce meet for inspira-

tion, as rendered in our versions, but “Are they not known, though they call not upon God?” ⁵“Though,” sense missed; again we have one mistake the cause of another. I get the *vau* from the Syriac, or it may be allowed as an ellipsis of very common occurrence.

Verse 5.—¹“Therein,” better, having regard to the context, than “there” of our versions, though both are senses found in the Lexicons. ²“They quake,” the Heb. verb, to fear, quake, &c. is here expressed by an unnecessary periphrasis in both our versions, “were they brought in fear,” L. P.; “were they in fear,” A. V. which are not proper renderings for Heb. verbs. ³“With fear,” which is translated by “great” in both our versions. For the verb with the noun of same root, our translators here resolve, as if the effect of the noun in such a case is merely to intensify the verb, as if another form of the infinitive absolute with finite verb, a rule surely, not extant in Oriental Grammars of their day: if our translators are right we must alter all such phrases as “Jacob vowed a vow,” &c. &c. to Jacob vowed solemnly, &c. ⁴“For that,” a lexicon sense for *ki*, and a better causal particle here than “for” of our versions.

Verse 6.—¹“As for you,” another mistaken ellipsis of L. P. a paraphrasing of God’s word not to be

7 Oh that the deliverance of Israel were come out of Zion !
When Jehovah shall cause the captives² of His people to re-
turn,¹ Jacob shall exult and Israel shall be glad.

commended. ² "*Ye mocked*," sense missed in A. V. which has "*Ye have shamed*;" the L. P. however is near right "*Ye have made a mock of*." ³ "*Faith*," sense missed in our versions which have "*counsel*;" I fix it "*faith*" by the Arabic. Gesenius has "*wisdom*," a word of kindred meaning. ⁴ "*Was*," for this most ordinary ellipsis of a substantive verb, the L. P. supplies another which is extraordinary, "he

putteth," which cannot be allowed without necessity. ⁵ "*Their*," change of construction missed in our versions: these changes are very frequent and must, for the sense sake, be attended to by translators.

Verse 7.—¹ "*Cause to return*," better than "*turneth*" of L. P. and much better than "*bringeth back*" of A. V. ² "*Captives*," see Gesenius; "*captivity*" here being concrete for "*captives*."

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	12	12
Sense missed	4	6
Idioms missed	3	3
Ellipses mistaken	65	1
Ellipses missed	1	1
	85	23

ANNOTATIONS.

(A.) We have in this Psalm a great portion of the first three verses quoted by S. Paul, Rom. iii. 10 and 12, "There is not one righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are altogether become unprofitable, there is none that doeth good; no not one." This quotation, the late Mr. Hartwell Horne classifies No. iii. as to the Heb. with those quotations "which agree with the Heb. in sense but not in words," and No. ii. as to the Septuagint, "As taken from the Septuagint with some variations;" whereas it really is No. iv. and No. vi. as to the Heb. and assimilating the classification with the Heb. No. iv. as to the Septuagint. It is No. iv. of the Heb. which "gives the general sense, but abridges or adds to it;" for example it adds "no not one;" it abridges "Jehovah looked from heaven on the sons of man to see whether there was one." It is also No. vi. as to the Heb. as "differing from the Heb. but agreeing with the Septuagint." For example, S. Paul has "no not one" after righteous, so has the Sept. but so has not the Heb.; S. Paul has the Greek for "together" attached to the second verb "unprofitable," so has the Sept. but so has not the Heb. which by a distinctive accent of the first class, *i. e.* by a colon stop at least, attaches it to the first verb "turned

aside." Then again as to the Septuagint, instead of the No. ii. as "taken from the Sept. with some variations," if Mr. Horne had assimilated his Sept. and Heb. classifications, it would have been rather No. iv. as "taken from the Septuagint," but abridged, as excepting the omission "Jehovah looked from heaven, on the sons of man to see whether there was one," it is exactly the same, even to the addition "no not one," and attaching "altogether" to second verb rather than the first. This, therefore, is another instance proving that Mr. Horne's New Testament quotations in reference to the Old, require revisal throughout, as in every instance thus far, the variations or test words are on behalf of the Septuagint and not the Heb. as Mr. Horne has asserted. Albeit if a Divine goes to an American translation of the Greek Septuagint as Mr. Thomson's for his Greek, and Dr. Randolph, a Heb. scholar of 1782, for his Heb. to verify such niceties as that before us, he has only himself to blame, if they have led him into insuperable difficulties.

(B.) Having referred at the 4th verse of Prolegomena to Annotation (B) for omitting the three verses, 5th, 6th, and 7th of L. P. it requiring a somewhat lengthy dissertation, I now prove that they cannot possibly be accepted in any new translation of the Psalms. Their only authority is a Codex of the Septuagint of comparatively little value, supported by the Æthiopic, a version of the Septuagint of the 6th century, and the Syro-hexapla, a version of the Septuagint of the 7th century, and some Latin MSS. from same: they are not in the Heb. Syriac, Chaldaic, Arabic, S. Jerome's Heb. version, the Alexandrian MS., 94 MSS. of Sept. collated by Holmes, or the text of the Vatican. I have said against Rogers and apparently Kennicott, that they are not in the Arabic, as they are not in my Arabic Bible, and therefore I presume in no other. They are omitted in the commentaries of the Greek Fathers, or have an obelus attached to them, and then passed by, as not in the original. Thus they are treated also by Aquila, Symmachus, and Theodotion; in Origen they are verily cast out of the 14th Psalm by both external and internal evidence, and there ought to remain, and not continue as a part of our Service Psalter. It is, moreover, quite evident how they found their way into a Greek copy of the Septuagint; a reader of S. Paul finding the first three verses of 14th Psalm in Rom. iii. 10 and 12, and a further quotation from the O. T. now found in Psalms, v. 9, ix. 7, xxxvi. 1, cxl. 4, and Isaiah lix. 7 and 8, wrote all these texts in a margin of his Bible, possibly as a mere N. T. continuation of the Prophecy, or to assist his memory; for here we find it in the Vatican MS. with the note in Greek, "It is nowhere put in the Psalms, but from whence the Apostle took them one must seek." Albeit a careless transcriber soon after did put them in the Psalms, whence they found their way into certain Greek MSS. and certain of its versions ever since. S. Jerome also in XVI. of his Commentaries on Isaiah writes full to the point: "In a word all the Greek expositors who have left us Commentaries on the Psalms of their own learning, note with an obelisk and pass by these verses, showing without doubt, that

they were not contained in the Heb. but in a published edition, which (in Greek) is called 'common,' but in all the world, it is different." If however these verses must be omitted by the weight of external evidence, internal evidence is equally strong against them. For if after S. Paul's quotation from the O. T. they could not have been found elsewhere, there would have been a plea for retaining the three verses in the 14th Psalm, but as I have already shown, they are found in other portions of the Psalms and Isaiah. Again, if it had been contrary to the practice of the New Testament writers to quote from divers parts of the Old as if one quotation, that plea also would have had weight, but it is not, for see Acts iii. 22, from Psalm lxxxix. 20, and 1 Sam. xiii. 14; Rom. xi. 8, from Isaiah xxix. 10 and vi. 9, and Ezek. xii. 2; and Acts i. 20, from Psalm lxix. 26, and cix. 8. Again, if S. Paul had said as "David" or "Isaiah saith," that plea would have been good, but he does not, he prevents any such plea, he goes no further than "As *one* saith." These however are but negative proofs, there is yet a proof positive that they were not originally in the 14th Psalm. For it happens that there is but one Psalm which has a duplicate in the Psalter, and that, this very 14th, which finds a duplicate in the 53rd, and, of course, the 53rd of the 14th vice versa. Having a duplicate Psalm for the question in debate appears quite providential herein. Two Psalms testifying to one another almost word for word, and certainly in sense from beginning to end, lend weight to one another, as three Gospels do to a fourth. Now what do we find in the 53rd Psalm of these three verses? Not one word. Yet the first five verses and the seventh exactly correspond, excepting the interchange of two or three kindred words, and the sixth verse agrees in sense. Mr. Kennicott, who appears to me almost sensational in his endeavours to advance the versions at the expense of the Hebrew, as Rogers notes, could find but two MSS. 649 and 694, containing these verses in Psalm 14. But De Rossi justly observes 649 appears to have been written by a Christian and accommodated to the Greek of S. Paul; or at least suspected and of little authority; and that 694 is not an additional authority of an Heb. MS. but contains only the reading cited by Lucas Burgensis most likely from MS. 649. Kennicott remarks that they are not in the Complut and Aldine Editions. It only remains to show when they were likely to have crept into the Greek text; certainly not before the 6th century, after S. Jerome's time of the 5th century, and before the publication of the Æthiopic version of the 6th. Thus I trust I have vindicated the Heb. by internal and external evidence against a portion of Greek MSS. chiefly of late date, and that it is our duty to exclude the said three verses from our Liturgic Psalter at the first opportunity.

PSALM XV.

1 O Jehovah, who may sojourn in thy tabernacle? Who may inhabit thy holy mount?

2 He¹ who lives² without blame,³ and works righteousness⁴ and speaks the truth against himself.⁵

3 He who does not calumniate¹ with his tongue, works no evil against his neighbour, and brings² no reproach³ upon his friend.⁴

4 A reprobate¹ in his sight is to be despised;² but he

Verse 2.—¹ "Even," mistaken ellipsis of L. P. ² "*Lives*," better than "leadeth" of L. P. ³ "*Without blame*," mistaken periphrasis of L. P., which has "an uncorrupt life," instead of the literal translation in my version, not to be allowed.

"*Righteousness*." L. P. again indulges in a long periphrasis, five words for the one in Heb. "the thing which is right." ⁵ "*Against himself*," sense missed in both our versions; "truth in his heart" of A. V., though very literal has no sense, a pleonasm to be ignored in a translation; "from his heart" of L. P., though it has sense is not a literal translation, so that we may suspect that we have an idiom before us, which is the case, and is thus to be solved: the prep. *be* as in most languages is "against" as well as "in" and "ab⁵" amongst the Orientals is a reflexive particle as well as "heart," and as we have a pronoun of the third person affixed, "himself" is a fair translation of the word, and "against himself" with prep. annexed; by this means we have a beautiful trait of a godly man expressed "that he tells the truth against himself," which is quite missed in our versions. One would suppose that the translator of L. P. caught the sentiment in the Psalm, as he paraphrases on the godly swearer in the 5th verse thus, That he swears to his neighbour and does

not disappoint him, "though it were to his own hindrance," albeit, it has reference to another subject and is a rambling, which cannot be justified by a translator of the Word of God.

Verse 3.—¹ "*Calumniate*," better than the harsh word "backbiteth" of A. V. which however does not attain to the sense of the original, and "used deceit" of L. P. which is no translation of the Heb. but a sense of the Sept. ² "*Brings*," better than "taketh up" of A. V. or "slandered" of L. P.; the latter however is the sense for three words in the original, so many times as the L. P. may be justly complained of for needless periphrases and paraphrasing, here, as in many other places, it throws two or three Heb. words into one English without any canon or rule. Heb. verb for "brings," Substant. "reproach," and Preposition "upon," translated by one verb "slandered," which does not attain to the sense of original. ³ "*Reproach*," v. L. P. see 3. ⁴ "*Friend*." Both our versions have erred herein; they have just translated the Heb. *rari* by "neighbour," we have now another Heb. word *kerooem*, which they also translate by neighbour, whereas it is a nearer alliance, kinsman or relation; nothing less than "friend."

Verse 4.—¹ "*A reprobate*." I have used the participle as a sub-

honours³ them who fear Jehovah, he swears by one afflicted and does not change.

5 He¹ does not give his money upon usury, nor take a bribe against the innocent. He who does these things shall never be moved.²

stantive after S. Jerome in his Heb. version, which is better than "vile person" of A. V., or "he that setteth not by himself" of L. P., thus there the sense is missed entirely, and what a periphrasis again! Six Anglican words for the one in Heb. The Heb. and all the versions (A. V. included) have changed the person, left the godly for an instant and taken up the ungodly; "a vile person" is the A. V. "the reprobate" after Gesenius is mine: such however was the knowledge of Heb. or even Greek attained to by the translator of our L. P. that there is no change of person, and we have such a reckless translation as "he that setteth not by himself." ² "*To be despised.*" The A. V. is right in sense "is condemned," but the L. P. is yet off and errs greatly "but is lowly in his own eyes;" the godly here is not reflecting upon himself at all, but upon another, the reprobate as we have it in our A. V. Heb. &c., as to whom, in his sight, he is to be despised, and what a periphrasis again for one Heb. word, "but is lowly in his own eyes!" ³ "*He honours.*" We have had some half dozen Heb. words for want of better Lexicons and more knowledge than the L. P. translator possessed, translated by half-dozen Anglican words a piece; as here, we have "honours" rendered "maketh much

of them."

Verse 5.—¹ Mistaken ellipsis of L. P. As if paraphrasing of simple words in the sacred oracles to an alarming extent was not bad enough, here, we have no less than seven words in the L. P. "though it were to his own hindrance," without any counterpart whatever in the Heb. &c.; thus in this short Psalm we have the addition to God's word of a whole sentence, in the last we had a similar addition of three verses not in the original, and in the Psalm previous to that the 13th, we had also another sentence not in the original, "yea I will praise the name of the Lord most Highest," and so on, ad infinitum. Yet we are told our versions require no revision! Surely, our Rulers have much to answer for herein. In regard to the Prophecy our Word of God ought not to be full of additions and diminutions, "If any man shall add unto these things God shall add unto him the plagues that are written in this book," &c. The reply that we did not make the additions, &c. will not hold, inasmuch as they who maintain their presence within our sacred archives, if they can, and will not get rid of them, are as guilty as they who introduced them. ² "*Be moved,*" better than shall never fall of L. P.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	8	3
Sense missed	4	2
Mistaken ellipses	12	1
	—	—
	24	6
	—	—

PSALM XVI.

PROLOGUE.

Having so many mistakes in our versions of the Psalms, averaging in most three, and getting up to four and even five mistakes in each verse respectively, I think it only just to my reader to enter somewhat minutely into the origin thereof. Allowing that the translators of the several versions were all honest men, it appears, without a substantial reason, absolutely incredible, that so many mistakes should arise in their works; it can however be easily accounted for by oriental scholars of our day.

I have already testified in the preface, to the insurmountable difficulties attached to a European making a faithful translation of Oriental composition and vice versâ by the aid of Jews, and their skeleton Grammars and Lexicons, and that there is no sign of Occidentals attaining success herein before our times. I also showed the reason thereof, their Etymology, Syntax, Idioms, &c. are so different that it was impossible to make it otherwise than by living means, and those means I prove to be the Arabic.

In addition to what I wrote in the Preface respecting the Seventy I here state that many fables have been imposed upon us respecting them. Instead of seventy translators many of the most ancient Talmudists (Prideaux, vol. iii. 58.) assure us that there were but five, and instead of translating the whole of the Old Testament, all who first speak of this version, Aristæas, Aristobulus, Philo and Josephus, assert that they only did the Pentateuch. Our Archbishop Usher places the date of their part of the translation B.C. 277, in the reign of Ptolemy Philadelphus, and that the remainder was completed some time before A.D. The translation of the Psalms which I have in hand, was no part of the Septuagint. In regard to the whole, although doubtless faithful translators, there is no sign of inspiration, or that they with tongues of Western nations had greater facilities to translate an oriental work than we had fifty years since, or were extraordinarily gifted for that purpose, their rule is to translate literally as we might then have done, inattentive to idioms, syntax or genius of the language. As to our blessed Saviour and the Apostles quoting therefrom, I have already answered that, that it was no part of their mission to reform or correct the text of Holy Writ, they left it as they found it, with the wide discrepancies and contrarieties now existing between the Hebrew verity and the Septuagint.

Origen has no better claim, a Jew could not teach him what we can now obtain to by aid of the Arabic Grammars applied to the Hebrew; therefore, as Dr. Hook observes in his Biography, and Professor Blunt, page 208 on the Early Fathers, &c. &c. note that his skill in Hebrew was but limited.

Neither can S. Jerome's knowledge of Hebrew rise any higher, the Jew

that gave him word for word is a very poor substitute. His translation from the Heb. Psalter proves this; he gives no more heed to the idioms, syntax, &c. than the Seventy.

If these assertions be true what is the natural result? Why, that when such a translator fell upon an idiom or rule of Grammar wherewith he was unacquainted, he would sink and make very great mistakes; another result would be that when translators are in error, their error is not uniform, but each have a different rendering: both these results have taken place. Wherever our several translators have fallen upon an oriental idiom and syntax, the Seventy, S. Jerome, our translators of 1611, &c. they are each different, unless it be where, as happened with our translators, they being in a fix, gave up and copied from the Seventy. As for the Illyrian, the Gothic, the Ethiopic, the Armenian, one of the Syriac versions and our Liturgic Psalter, they are derived from the Septuagint and naturally contain the same errors. The Arabic version has another class of mistakes, those of an oriental translating from the Septuagint or Vulgate, which is as difficult for him to do effectually as it is for an occidental to translate from an oriental. That this is fact, Hartwell Horne's statement proves, wherein he says, page 129, vol. v. that the version by Saadiah the Jew of the 10th century is not acceptable to the Arabians, therefore a New Testament has been published under the auspices of the British and Foreign Bible Society, whether this too be unsuccessful the author cannot say.

Thus the amazing number of errors in our versions are to be accounted for. In justice to myself I have felt obliged to make this digression, lest my readers be startled at an unknown individual doing what such giants as Bishop Andrews, Lowth, &c., failed to do; my only reply is they could not live before their times, they had had no De Sacy, nor a Gesenius, &c. &c., who have given us the fruit of De Sacy's labours.

Take for instance the present Psalm, in the whole of which, as Dr. Phillips rightly observes, the character of the Messiah may be studied, but how can it be, with the justice that it merits, by those acquainted only with our versions, Septuagint, Vulgate, or S. Jerome: the one half of it, His election of the Church, is nowhere, in the clouds and mists as given by them, and proved so as I proceed therein.

1 Preserve me, O God, for in Thee do I put my trust.

2 ¹ I² said to Jehovah, Thou art my Lord,³ my happiness⁴ is⁵ nothing without Thee.⁶

Verse 2.—¹ "O my soul," a translators from the Chaldaic. mistaken ellipsis supplied by our ² "Said." In the Heb. and ver-

3 Without the saints¹ who are on the earth, and those who are in Paradise,² on all whom³ is my delight.

sions, except Chaldaic, the verb is in the 1st person as I have rendered it: our versions have made it the 2nd to make it conform with "O my soul," also found in the Chaldaic only of the versions. ³ "Lord." For *Adonai* here of the Heb. we have "God" in the L. P. *versus* Heb. Sept. &c. taken I presume from the Vulgate and Chaldaic. ⁴ "My happiness," sense missed in both our versions; A. V. has it "my goodness;" L. P. is worse still "my goods," neither of which senses, as will be proved, are agreeable to the context. ⁵ "Extendeth," a mistaken ellipsis of A. V. ⁶ "Without Thee," sense missed in both our versions; "with Thee" is the literal translation, "without Thee" is the same plus a negative, which is supplied by an ellipsis. 558, Stuart's Gesenius' Grammar. "When two negative propositions follow each other in the same construction, . . the negative adverb is sometimes omitted in 2nd proposition and must be supplied." The Seventy as asserted in Epilogue to present Psalm were no better acquainted with the Hebrew idioms than ourselves before De Sacy's Arabic Grammar was published; the present phrase, "My happiness is nothing without Thee," they have translated literally "Thou hast no need of my goodness." Symmachus in Origen, as a Samaritan would have given me the clue, if I had not found it in Gesenius' Grammar, he having translated the phrase exactly as I have done. Aquila's on the other hand is literal to a particle, "My goodness is not over Thee." S. Jerome's Jew for once led him right, as he accepts the two negatives in his Heb. version, "*non est sine te*." The Vulgate of course, as a copyist of the Sept. misses the sense, and so uses but one negative. The same must be said of the Arabic version for the same reasons. The Chaldaic and Syriac have expressions equivalent to the Heb.

Verse 3.—¹ "Without the saints," sense missed in both our versions by not supplying the ellipsis "without;" instead of this the A. V. has supplied another ellipsis that of "but," and L. P. another that of "is upon;" I supply mine by a rule of grammar from Gesenius, theirs is hap-hazard, this is Gesenius's rule, "when the subject of a proposition is required by the sense to be repeated in the predicate, with some addition, the actual repetition of it, rarely takes place;" thus as the previous verse ended with "without Thee," so the beginning of this may be supplied by "without," or even a negative only, as the substantive "saints" has the prep. *le* before it, *i.e.* "with" which is a smaller ellipsis still. Here however as elsewhere, our versions can claim as authorities on their side, the Sept. Vulgate, and S. Jerome's Heb. version. ² "Those who are in Paradise," sense missed in both our versions; A. V. has "to the excellent," which is tautology and very flat after "to the saints" immediately preceding; the L. P. is no better, and is paraphrastic, besides "excel in virtue;" Vulgate, S. Jerome's Heb. version, and Sept. are also all nowhere, and as those who cannot solve a difficulty they are, by attempting it, all more or less at variance with one another, having "extol," "distinguished," and "regard as a prodigy" respectively, the Syriac is very near my rendering, "who are glorified." I get my word for "Paradise" from the Arabic: Gesenius is no help here, as he does not make a derivation for *adeer* the word in question, and so has left it as he found it "excellent;" by means of Lane's new Lexicon I ascertain it to be an imperfect plural of *dar* an "abode," and in the plural "everlasting abodes" and "Paradise." The word *adeer* is used as "excellent" on three other occasions in our A. V. twice in the Psalm viii. where I

4 Let the troubles¹ of others² suddenly³ become great,⁴ I will neither offer their libations of blood, nor endure⁵ their names on my lips.

5 Jehovah¹ is the portion of mine inheritance and my cup: Thou wilt enlarge² my portion.

6 My boundaries¹ are fallen to me in pleasant places, yea more, it is to me a beautiful heritage.

7 I will bless Jehovah who¹ gives me counsel,² even by night³ my reins instruct⁴ me.

8 I have set Jehovah always before me, because He is on my right hand I cannot be moved.¹

9 Therefore do I¹ rejoice, and I do exult, and I will rest in confidence.

rendered it "glorious," and so, may it be rendered with better effect and nearer the primary signification of root in the third place, all three being applied to God, which also fully bears out the Syriac rendering "those who are glorified."³ "*Whom.*" For the pronoun here the L. P. has "such."

Verse 4.—¹ "*Troubles.*" The substantive is made the predicate instead of subject to the verb.² "*Others,*" sense missed in both our versions. Although we want a word here to represent the opponent class to members of the Church militant and triumphant, and here we have it in *ahar* the very next word to "troubles" in the Heb., our translators have carried it off, and made it a predicate to the verb, supplying an ellipsis withal "god" to make it fit. There is no authority for this; as for the Seventy, Vulgate and S. Jerome's Heb. version, with whom our translators so often agree, their error here is of another complexion, they have taken the Heb. *ahar* in its secondary sense that of "after" and thus have missed the Psalmist's meaning in another way.³ "*Suddenly,*" sense missed in our versions. The verb *mohar* in connection with another verb is often used as the adverb "quickly," this

sense of the verb having been embraced by the other occidental versions, they are still off the sense, though not in the direction of our Anglican versions. ⁴ "*Become great,*" better than "shall have great" of L. P. which is scarce a proper verb. ⁵ "*Endure,*" better than "make mention," or "take up" of our versions.

Verse 5.—¹ "Himself," in L. P. a mistaken ellipsis. ² "*Enlarge.*" The Heb. word *tomak* here, Gesenius would make a participle of *tomak*, "to support;" this is the only place wherein our translators have rendered it by "maintain." After Dr. Phillips I make the word a future of *yomak* which in Arabic has the sense of "enlarge."

Verse 6.—¹ "*Boundaries,*" better than "lines" of A. V., and much better than "lot" of L. P.

Verse 7.—¹ "*Who.*" Instead of the relative here the L. P. has "for" which is wrong. ² "*Gives me counsel,*" better than "giving me warning" of L. P. ³ "Night seasons." Seasons of our versions an unnecessary ellipsis and without authority. ⁴ "*Instruct,*" better than "chasten" of L. P.

Verse 8.—¹ "*Moved,*" better than "fall" of L. P.

Verse 9.—¹ "*I.*" Idiom missed in our versions, "heart," "glory"

10 For¹ Thou wilt not forsake² me³ in Sheol,⁴ neither wilt Thou suffer Thy Holy One to see corruption.

11 Thou dost¹ show me the path of life, an abundance of joy is with Thee,² at Thy right hand there are delights for evermore.

and "flesh," with suffix being words of orientals for the personal pronoun.

Verse 10.—¹ "For why." The why here an unnecessary ellipsis of L. P. ² "Forsake," better than "leave" of both our versions. ³ "Me," idiom missed in our versions, "soul" being a word of frequent usage for personal pronoun. ⁴ "Sheol," better left untranslated as a proper name than "hell" of

our versions, inasmuch as in our tongue we have no hell of the blessed, which is required here.

Verse 11.—¹ "Dost." Better here as a present than future of our versions, as the path of the Messiah's life had already been revealed to Him. ² "With Thee," idiom missed in our versions. Person being ordinarily attached to Jehovah as a species of periphrasis.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	13	6
Sense missed	9	7
Mistaken ellipses	4	3
Ellipses missed	1	1
Idioms missed	5	5
	<hr/> 32	<hr/> 22

ANNOTATIONS.

We have in this Psalm no less than four verses, 8 to 11, quoted by S. Peter, Acts ii. 25 to 28 in the New Testament, which Mr. Horne for the first time during the progress of my work, where the Sept. to Heb. are at variance, has rightly classed as agreeing with the Septuagint and not with the Hebrew. For excepting only a change of tense, an aorist for an imperfect, and a change of case, a genitive for an accusative, which can be made the same in sense, by a common ellipsis, the four verses in the Septuagint are exactly the same as the four in the Acts. Whereas, on the contrary, as compared with the Heb. we have "set" for "foresaw," "glory" for "tongue," and where we have no verb in the Heb. we have "Thou wilt fill" in the Greek, besides other minor differences in favour of Sept. against the Hebrew. This therefore is another instance, proving that the translators of the Septuagint were not superior to those of our versions, in the power of rendering the Heb. into Greek, that they were not Arabic scholars, which alone would have enabled them to do so, when the Hebrew was dead. At the same time it is no proof that we are not to use versions proved to contain many errors, inasmuch as our Saviour and His Apostles used such a version: we may therefore use such a version as ours, although it may be proved to contain many errors and must

use it until a better is to be had ; although many truths are darkened and obscured by unnecessary veils, yet many are left in all their original light and life, so that he who runs may read ; nevertheless it behoves all who can, to restore and bring to life those parts of Holy Writ which are dead by bad renderings, and bring sense and religion out of nonsense, even out of the reach of the scorner. It is I know an odious work to do, for just as Romanists insist that they have an authentic version called the Vulgate, which is nevertheless full of errors, so instead of gratitude for making plain many obscure and difficult parts of the Word of God in our version, their name is legion amongst us, who cannot find too hard a name to smite those who would insinuate that our version too is not authentic, and who would correct, as our Reformers did by the originals. Again and again I repeat that I do not charge our translators of 1611, or those of our Liturgic Psalter, with unfaithfulness, all that I maintain is that they had not a knowledge of the Hebrew for the work that they have left us ; this is proved by their acquirements, that there was only one who knew anything of Arabic, and he but little, and that little was not devoted to the Psalms which I am upon, but the historical portion. Yet the Arabic is the key to the Hebrew, according to all modern Hebrew scholars, and if our translators had not the key how could they open to us the mysteries of the tongue ? It is on this account, we of our day can detect on an average two errors to a verse in every Psalm of our versions, in some three and four, and even five as in the Tenth, whereof many are very serious and very gross.

PSALM XVII.

1 Hear the Just one, O Jehovah, attend to my cry, give ear to my prayer which is not with deceitful lips.

2 Let my sentence proceed from Thyself : Thine eyes will regard justice.¹

3 Thou hast tried mine heart, Thou hast visited me at night,¹ though Thou hast tried me Thou hast found nothing,² I³ am⁴ purposed my mouth shall not transgress.

4 I watch¹ against the works of man,² according to³ Thy divine precepts,⁴ I watch against the ways of the destroyer.

Verse 2.—¹ "*Justice*," requires no such periphrasis as "the thing that is equal" of L. P., or "the things that are equal" of A. V.

Verse 3.—¹ "Season" of L. P., a mistaken ellipsis. ² "Wickedness in me." Here is another instance of adding to the text, the words not being in the Hebrew or

S. Jerome's Heb. version ; L. P. is however in better company this time, being supported more or less by Sept. Vulgate, Arabic, Syriac and Chaldaic. ³ "For," a mistaken ellipsis of L. P. ⁴ "Utterly," another mistaken ellipsis of L. P.

Verse 4.—¹ "*I watch*," ellipsis missed in our versions, supplied by

5 Uphold Thou my goings in Thy ways ; that my footsteps slip not.

6 I have cried to Thee, for Thou, O God, canst answer me ; incline Thine ear to me and hear my words.

7 Make¹ Thy mercies² marvellous, Thou who dost save³ them who put their trust in Thee : Because of those who rise up against Thy right hand.⁵

8 Preserve me as the pupil of the eye : Hide me by¹ the shadow of Thy wings.

9 Hide me¹ from the ungodly who would oppress me ; from my deadly enemies² who encompass me.³

10 They show¹ their fat ; with their mouths speak they proudly.

the golden rule, "repetition of verb in first or second member of a parallelism often omitted." ² "That are done," another mistaken ellipsis of L. P. ³ "According to," Sense missed in L. P. which has "against," and better than "by" of A. V. ⁴ "Thy divine precepts," idiom missed in our versions, which have "words of Thy lips."

Verse 7.—¹ "Make," better than "shewn" of our versions. ² "Mercies," mistaken periphrasis in our versions, where we have "loving kindness." ³ "Thou who dost save." As we have a participle in the text, it is more grammatical with A. V. to render the word, "Thou who dost save," than "Thou that art the Saviour of them" of L. P. ⁴ "By thy right hand," the A. V. is at fault here, having transferred these words from end of a verse to the beginning, and joined words separated by a colon or distinctive accent of the first class, contrary to the genius of the language. ⁵ "Against Thy right hand." For these words in their proper place, the A. V. has given us a mistaken ellipsis, viz. "against them."

Verse 8.—¹ "By," not "under," as we have it in our versions, the prep. *be*, having no such sense.

Verse 9.—¹ "Hide me," ellipsis missed, see ver. 4¹, albeit there the verb "watch" is supplied in the first

member of a parallelism here it is in the second. ² "From my deadly enemies," see ver. 7⁴. For here the L. P. has erred in just the same way as the A. V. did there, having transferred an adjective in the subject to the predicate, contrary to all rule or precedent. That a noun with prep. *be* is often used as an adjective, see the Lexicons. ³ "To take away," a mistaken ellipsis of L. P. These words, with addition of those misplaced, "my soul," see ², complete the phrase. "To take away my life," are taken by L. P. from the Septuagint without authority of Heb. or other versions.

Verse 10.—¹ "They show," sense missed in both our versions. It is singular that so gross a mistake should have occurred here, inasmuch as by analogy of other languages it might have been prevented, as take for instance the Latin, it is admitted that in Heb. we have a verb *To shut*, but verbs of shutting have also a sense of "declaring" and "showing," for what is "shut up" is "concluded," and what is "concluded" is "shown." Moreover, to "show fat," is an ordinary prophetic phrase for a sinner puffed up by prosperity. "Joshurun waxed fat and kicked," Deut. xxxii. 15. "From the fat of the mighty, the

11 They who have cursed us¹ do now² encompass³ us : their eyes are set⁴ as though they would make us retire⁵ from the land.

12 They assail us¹ like a lion that is desirous of prey, even like a lion's whelp that lurks in a covert.

13 Rise up, O Jehovah, anticipate¹ them, cast them down ; deliver me from the ungodly who are Thy sword.

bow of Jonathan turned not back," 2 Sam. i. 22. "Their heart (the proud) is as fat as grease," Ps. cxix. 70, &c. My literal translation also avoids the elliptical words of "in" and "own" of our versions, always a gain when applied without rule, and in themselves a cause for suspicion against any particular rendering.

Verse 11.—¹ "*They who have cursed us*," sense missed in both our versions. The word *ashra* here is the same as the first word in the first Psalm, which we there translate "Blessed," and now is rendered thus in L. P. "in our way," and in A. V. "in our steps." I admit that there is a Sub. with the meaning of "steps ;" albeit it is also a passive participle of the verb *asher*, and with the ancient versions before me, which make it such, I must take it so to be. Gesenius yields no satisfaction here ; with the affix "us" "they who used to bless us" is a fair rendering, but as verbs of "blessing" in Heb. have the intermediate sense of "cursing," and the latter sense is agreeable to a kindred meaning of Sept. Arabic, Vulgate, and S. Jerome's Heb. version, "They who would banish me," the effect of cursing being banishment, I adopt "They who have cursed us ;" our versions having no authority for their rendering. ² "Now," a mistaken pleonasm of L. P., "now" not being translated. ³ "*Encompass us*." The verb *sebab* with an objective pronoun is thus rendered by L. P. "They lie waiting on every side," a periphrasis not to be endured, though very common in L. P. ⁴ "*Are set*," a mistaken pleonasm

of L. P. where the verb *shooth* is not translated, the A. V. is not much better, "set their eyes bowing down to the earth ;" what sense is there in setting the eyes and bowing them down to the earth ? one would have thought to set the eyes is to make use of them, to bow them down to the earth is to do the other way, the A. V. here, however, would teach us of a setting and not setting, &c. ⁵ "*As though they would make us retire*," sense missed in both our versions. Our translators not having made a proper use of the preceding verb *shooth* where we have a Heb. verb in the sense of "set" applied to the eyes, now make an improper use of the verb *natah*, for that purpose with a sense of "bowing down ;" this is wrong as a matter of course, for the substantive eye has already its appropriate verb: the verb *natah* is in the infinitive and joined to its substantive "earth" we have, "as though they would make us retire." *Le* before the inf. having often the sense of "as though," and the infinitive used as a finite verb according to rule: in the Grammars we have for the verb "turn away," &c. *i.e.* retiring, which is consistent with the Sept. and Latin versions.

Verse 12.—¹ "*They assail us*," ellipsis missed in both our versions. It is supplied according to rule as I have proposed, in Sept., Arabic and Vulgate, it is therefore singular that our L. P. which is generally wrong with the Sept., has not adopted its reading where it is right.

Verse 13.—¹ "*Anticipate*." The primary signification of *kadam* in

14 From the ungodly¹ who are Thy power,² O Jehovah, from the ungodly³ ⁴of the world⁵ whose portion⁶ is in this life, whom,⁷ Thou hast filled with Thy treasures,⁸ who satisfy children⁹ therewith,¹⁰ and leave an abundance¹¹ for their babes.

15 But¹ I look, in righteousness, for Thy presence; thus shall I be satisfied when I awake at Thy appearance.²

Heb. and its versions, rather than "disappoint" of our versions, which sense is not found in the Lexicons:

Verse 14.—¹ "*Ungodly*." Better than "men" of our versions. I take my rendering from Fuerst. ² "*Who are Thy power*," more grammatical and therefore better than "of Thy hand" of L. P. ³ "*Ungodly*," see ¹. ⁴ "I say," a mistaken ellipsis of L. P. ⁵ "*Of the world*." For this our L. P. has again an uncanonical ellipsis, "*and from the evil world*" without the least authority. ⁶ "*Whose portion*." Again our L. P. indulges in a periphrasis "*which have their portion*," "*which*" and "*their*" amongst the orientals being equivalent to "*whose*," and their "*have*" is unnecessary. ⁷ "*Whom*," idiom missed in our versions. Belly being a word for pronoun, for which see Grammars. ⁸ "*Treasures*." A mistaken ellipsis of "*hid*" in both our versions, without any authority. ⁹ "*Who satisfy children*." A literal sense and more agreeable to the next words, so that we are to understand that

these "*ungodly*" of the Psalmist not only leave an abundance to their children as there, but "*satisfy them*" during their lives, as here: this rendering is more literal and better than "*they have children at their desire*" of L. P., and *much* better than the gross sense affixed herein by A. V. "*they are full of children*." ¹⁰ "*Therewith*." An ellipsis missed in both our versions, which is necessary to the sense and very common. ¹¹ "*Abundance*." Another strange periphrasis we have here in both our versions, where the Heb. so easily provides us a proper word "*abundance*," our versions have "*the rest of their substance*."

Verse 15.—¹ "*But*," ellipsis missed in both our versions, though an adversative particle is necessary to the sense. ² "*Thy appearance*," sense missed in both our versions, where the substantive is applied to ourselves instead of the coming of the Messiah. Sept. Chaldaic, Arabic and Vulgate apply the word as I have done.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense and translation	8	8
Sense missed	5	4
Mistaken ellipses	11	5
Mistaken pleonasm	2	0
Idioms missed	2	3
Ellipses missed	5	5
	<hr/> 33	<hr/> 25
	<hr/>	<hr/>

PSALM XVIII.

PROLOGUE.

We have for this long Psalm the incalculable advantage of a duplicate, found in 2 Sam. xxii. Although many commentators hesitate to assert which is the original I think that I may do so to the satisfaction of many of my readers. That the Psalm is a copy from 2 Sam. I maintain. I base my position from the Title: if the Title had been original I would have left the matter where others have, in silence, but it is not, it is taken from the previous words of the Psalm in 2 Samuel. Now the titles of the Psalms, in general, as proved in my preface, are no part of inspiration, but composed for the guidance of the several churches. That this is certain, I take from the Septuagint, before Christ, having titles of a different nature from the Hebrew; the Syriac, a little after Christ, having others different from either, and the Chaldaic, a translation of the Jews themselves, having again others, differing from all; now it would be very reckless for any one to maintain that the translators of these early versions would have treated the text with such an affront, as they must have done, if the Psalm had been the original, neither would it be worth the while of Jews to substantiate the Psalm as original rather than 2 Sam. Therefore that the Jews may be blameless herein, we *may* allow them to make a title somewhat epitomised from the first verse of 2 Sam. xxii. as our translators have done for us, and the Greek, Syriac, and Chaldaic for their peoples respectively. But we cannot allow them to insert an uncanonical Title with a short paraphrase, Targum fashion, and insert it in 2 Sam. as canonical Scripture. That would be trifling with the Text, without injury to the Messiah or benefit to themselves. Would we or any other Christian community act in this manner? Would we have not separated the human from the divine? If so, then certainly let us give the same credit to the Jews, who in our Saviour's time, at least, were not charged with the great crime of unfaithfully transmitting the sacred oracles, and do not let us, unnecessarily, make them more simple than ourselves in a like case.

The words of 2 Sam. not in the Title of our present Psalm are, "And David" &c. "And he said," which two omissions justify my words, that the Title of the 18th Psalm is taken from 2 Sam. somewhat epitomised.

The only verse in this Psalm, according to Horne, that is quoted in the New Testament is the 50th, in Rom. xv. 9, which being exactly the same in Hebrew and Greek calls for no further remark.

1 I will love Thee, O Jehovah, my strength.¹

2 Jehovah is my rock¹ and my fortress² and deliverer: my God is my rock,³ I will confide on Him; my shield and the horn of my deliverance, my refuge.^{4 5}

Verse 1.—¹ “*I will love Thee, O Jehovah, my strength.*” Although in my Prologue, I have accepted 2nd Samuel xxii. as containing the original, yet it by no means follows that the text of the 18th Psalm is in all cases to be corrected by the 2nd Samuel: it is absolutely impossible for any composition to descend 3000 years without mistakes, nothing but the annihilation of man’s free-will, and the substitution of God’s infallibility for every stroke of man’s pen could prevent that. As it is God’s will that man should not sin, yet all men sin more or less, the best man, if he says he sins not, deceives himself, his shortcomings being perfected by the merits of Christ, so in the transmission of His Word, it is man’s duty to transmit it as faithfully as possible from one generation to another, nevertheless man’s works being imperfect, his transmission of the Word is imperfect, and so notwithstanding the sacred writings have descended to us at the hands of faithful men, we have undesignedly, Scripture against Scripture; yet, an abundance for our salvation and to condemn us where we fail. By reason of these discrepancies, some portions of the original have fallen to the ground and become irrecoverable, but other portions by the industry of man, though now lost in translations, can be recovered and made available. In the present case we have “I will love Thee, O Jehovah, my strength” in the Psalm, but not in 2nd Samuel xxii. Have we any authority for one rather than the other? Let the Syriac plead here for the Psalm as in that version we have the very words in 2nd Sam. All the other ancient versions have them in 2nd

Sam. as well as in the Psalm; on this account let the words “I will love Thee, O Jehovah, my strength” retain their place in subsequent versions.

Verse 2.—¹ “*My rock,*” mistaken ellipsis of L. P. where we have “my stony rock.” ² “*My fortress,*” better than “my defence” of L. P. which latter is a remove from the radical signification. ³ “*My God is my rock,*” sense missed in both our versions, we have here the word “rock” repeated, and Elohim an attributive of Jehovah, as well as Jehovah; I think therefore after a distinctive accent of the first magnitude, that a new proposition is necessary with a verbal copulative rather than a conjunctive one as in L. P.; in this way we need not wander from the radical signification of the substantive as in our versions, “and my might,” of L. P. “my strength” of A. V. and repeat the same attributive “rock” for God as well as for Jehovah. ⁴ “*My refuge,*” a mistaken ellipsis of A. V. where we have “my high tower.” L. P. for once is right. ⁵ “*Yea my refuge, O my Saviour, it is Thou who wilt save me from violence.*” These words are in 2nd Samuel, but not in the Psalm. The Heb. of Samuel is supplied more or less by the Syriac, Septuagint, Vulgate, Chaldaic and Arabic, the Chaldaic of the Psalm though a free translation apparently from whence the Targumists paraphrased “my Saviour, my confidence against all mine enemies;” in such a case, Kennicott giving me no help, I leave the difficulty where he has; 2nd Samuel, with the words, and the Psalm without them; it is a mistake of a copyist of more than 2000 years back.

3 Jehovah will I call upon, Him who is to be praised:¹ so shall I be saved² from mine enemies.

4 The snares¹ of death encompassed me, and the pits² of destruction³ made me afraid.

5 The snares¹ of Sheoul² encompassed me, the snares of death came up against me.³

6 When it was ill with me I called upon Jehovah, yea to my God did I cry for help,¹ and He heard my voice from His holy

Verse 3.—“*Him who is to be praised,*” a mistaken ellipsis of “worthy” in our versions. This additional word “worthy” of our versions, transforms a duty into a cause. *Mehullol* is a passive participle for praising, therefore not “which is worthy to be praised” of L. P. or “who is worthy to be praised” of A. V. but “Him who is to be praised” of the Heb. original.² “*So shall I be saved.*” As we have in the Hebrew here a passive verb, A. V. is better than “so shall I be safe” of L. P.

Verse 4.—“*The snares.*” No such mild sense as “sorrows” of our versions belongs to the Heb. word *khavoleem*; “cords,” “snares,” and “agonies” are found in the versions. Of them I have chosen “snares,” it being a primary signification of the Heb. and well agreeing with “pits” in the second member of the parallelism.² “*Pits,*” a second sense of the Hebrew *nahal* is “a ravine,” and so “gorges” and “burying-places,” and “pits,” which last sense Gesenius gives in Job xxviii. 4, though here he would have it “torrents,” supplying thereby a harsh metaphor joined with destruction, if “pits,” as I have proved, be a sense of the word. The sense of “pits” avoids too those not in use of our versions, “overflowings” of L. P. and “floods” of A. V.³ “*Destruction.*” I accept this from Gesenius, though it be doubtful whether Belial in sense of destroyer, or Satan, be not the right word, it being found in Arabic of 2nd Samuel, S. Jerome’s Heb. version, as also the New Testament;

certainly not “ungodly men” of A. V. or “ungodliness” of L. P. and Sept.

Verse 5.—“*The snares,*” sense missed in our versions; *khavoleem* is the Heb. word, the same as in the 4th verse rendered in L. P. and A. V. “sorrows.” Why have our translators turned it here “pains?” Forsooth, because it would not have agreed with “hell” as defined by our translators. “Hell,” as defined by them is a word of great latitude, including an abode of bliss which we term “Paradise,” as also “an abode of the damned;” if therefore *khavoleem* had been translated as in the 4th verse it is, we should have had “sorrows of Paradise,” because Paradise, according to our language is a part of hell, which would have been unscriptural, whereas defining Sheoul not as hell but the region of silence and death, “snares” or “gins” agree with the context in both cases.² “*Sheoul,*” sense missed. This word as heretofore maintained must be left untranslated, as a proper name; the pains of hell as applied here to Christ will never do!³ “*Came up against me,*” sense missed in A. V. for what sense is there in “prevented me?” we cannot say that “death can assist a man at death,” which is about the meaning of the phrase.

Verse 6.—“*Did cry for help,*” better than “complain” of L. P. which is not a sense of the Hebrew verb: here I would direct the particular attention of my reader to the case of the parallelism here, as it may be a key to several others:

heavens,² my cry entered into His presence, it reached³ His ears.

7 Then the earth trembled exceedingly,² yea, the foundations of the mountains¹ trembled exceedingly,³ because He was wroth⁴ against them.

8 There sprung up¹ a smoke in His nostrils,² and a fire did devour from His mouth,³ lightnings⁴ were kindled therefrom.

the contrast does not lie, as translator of L. P. apparently thought, between calling upon Jehovah, and complaining to Him, both the Hebrew verbs in 2nd Samuel being the same, but rather Jehovah and the Psalmist's own God, as now in vogue with Christians, crying to God, and then to Christ our God and Saviour; it is remarkable how often Jehovah and Elohim, *i.e.* God, are at the two ends of the parallelism, as it looks very like an acknowledgment of the second person of the Trinity, the promised Messiah: whether this be the Elohist theory, now talked about, I cannot tell, as it has formed no part of my reading. ² "*From His holy heavens*," better than "*out of His holy temple*" of our versions; holy heavens is another sense of the Heb. word *hachkol* often used for temple in relation to the Jews, and one may be said to hear another "*from*" a place, but not so well "*out of a place*." ³ "*It reached*," ellipsis missed in A. V. where we have a mistaken ellipsis of only "*even*:" the verb "*reached*" a sense of *boua* is a very common ellipsis and here very necessary to the sense: in 2nd Samuel, instead of two verbs here and two substantives, we have but the substantive "*ears*," therefore we would translate the word "*it reached His ears*."

Verse 7.—¹ "*Foundations of the mountains*," for these words in 2nd Samuel we have "*foundations of the heavens*," which is supported in the versions for Samuel by the Sept. and Chaldaic, but not Vulgate, Arabic or Syriac, therefore as all the versions for the Psalm are

uniform "*mountains*," I take "*mountains*" to be the right word. ² "*Trembled exceedingly*," we have twice in this verse two synonymous verbs, which rendered literally would be "*shook and trembled*," or "*trembled and trembled*," which by Conant's Gesenius, § 139, the first qualifies the second, in this case it simply intensifies as an infinitive absolute, or as the repetition of a substantive, therefore "*trembled exceedingly*" I take to be a neat translation. ³ "*Trembled exceedingly*," these two words are resolved from two synonymous verbs to be repeated, as so common in Heb. poetic parallelism; we require no such change of word, such as the hills were "*removed*" of L. P. which misses the sense, or "*moved*" of A. V. ⁴ "*He was wroth*," mistaken pleonasm in both our versions; "*against them*" is added in both copies of Syriac, Septuagint, Vulgate, Arabic, Chaldaic of Psalm, and even in text we have the prep. *le* and pronoun in singular, which is often, collectively for the plural, therefore the prep. and pronoun must find a place.

Verse 8.—¹ "*There sprung up*," a sense more agreeable to context than "*There went up*" of A. V.; as for "*went*" of L. P. it is not a sense for a verb of ascending at all. ² "*In his nostrils*," sense missed in L. P. where we have "*in his presence*," a sense of the word *ap* quite extraordinary, and without authority from version or Lexicon. ³ "*Did devour from His mouth*," for the verb here, our L. P. gives an adjective "*concurring*," which is no translation. ⁴ "*Lightnings*,"

9 And He bowed the heavens and descended, and thick clouds¹ were brought² under His feet.

10 And He mounted cherubs¹ that fly,² and flew within the wings of a tempest.^{3 4}

11 He made the dark clouds¹ which were His covering² round

idiom missed in both our versions ; coals is the figurative word amongst the Orientals for the fuel of the Almighty's fire, which literally cannot be carried into our translations.

Verse 9.—*"Thick clouds,"* more agreeable to the context than "darkness" or "dark" of our versions. ² *"Were brought,"* better ellipsis than "was" of our versions. This is a very common ellipsis and more agreeable to the context, as "clouds" had to be supplied; God, naturally, not being in the dark, but now is to be in a tempest.

Verse 10.—*"Cherubs."* Both texts of the Syriac, Septuagint, Chaldaic, Arabic, and Vulgate have the plural, therefore the singular of Hebrew must be understood as a noun collective. ² *"That fly,"* this sense I take from the Arabic, which has "fleet cherubs," it can by rule be so rendered, conjunction *vau* being often used as a relative. ³ *"Within the wings of a tempest,"* sense missed in both our versions, inasmuch as we cannot with propriety say that God rode on a cherub, and on the wings of the wind at the same time, albeit as God was in the tempest before us, it can be stated also that He was "within the wings of the tempest," which is a literal rendering. ⁴ *"Tempest,"* better than wind of our versions: Heb. word *ruah* means both, but we now have to dilate on a tempest as shown by the context.

Verse 11.—*"Dark clouds,"* more agreeable to the context than darkness of our versions. ² *"Which were His covering,"* sense missed in both our versions; who amongst us would compose such nonsense as we have in our versions here? It is left for translators of God's holy Word, where its original is sure to

be full of life and light, meet for instruction, edification, and never opposed to right reasoning though it may baffle it, to throw all into confusion, as the elements in the tempest before us. I repeat that which I have said again and again, I touch not the faithfulness of our translators: Bishop Andrews and his brethren were doubtless better men personally than could be assembled now for such a task; all that I impugn is their scholarship, and for this, if my labours hold good, they were wholly incompetent. This is their rendering in a Psalm which churchmen read every month. "He made darkness His secret place," and then in the very next verse, without change of subject, we have "at the brightness that was before Him." How indeed can brightness and darkness be before Him at the same moment of time? This is surely a proof amongst thousands of others, that the seventeenth century was not an age qualified for the translation of Hebrew, or indeed any other Oriental tongue. It was the age of infancy for that, however many giants it may have had for other things. Albeit I trust that my words about others, may not be stronger than my own deeds, if I fail herein the burden must be shared by my contemporaries, such as Bp. Wordsworth, &c. whose scholarship, better than mine, rests satisfied with the mountain of errors contained in our versions, who not only do nothing to remove them, but everything to perpetuate them. To relieve the present confusion, my version I trust is consistent enough with its context. Jehovah bowed the heavens in answer to His Son: He descended bringing thick clouds under His feet, so that they

about Him, His tabernacle:³ thick clouds of waters,⁴ with wind⁵ clouds,⁶

12 For the splendour¹ of His presence:² His thick clouds³ passed along⁴ with⁵ hail and lightning.⁶

formed a panoply for Himself; therefore here we have the "dark clouds" as "His covering;" in another place, however, we read that God was not in the wind, earthquake and fire, the fearful tempest presented to Elijah, but only in the still small voice, but in this tempest, in behalf of His Son, He is present, flying on cherubs, within its wings. I trust I have said enough to relieve the Original of such barbarous renderings as we have in our versions; "He made darkness His secret place," &c. and then "at the brightness that was before Him." ³ "*Tabernacle*," a more scriptural word for God's dwelling place, than "pavilion," of our versions. ⁴ "*Thick clouds of waters*," i.e. "thick rain-clouds;" sense missed in both our versions. They are applied as connected with His pavilion in our versions instead of "the splendour of His presence" in the next verse, as I will presently prove them to refer. Our translators had evidently to make a random venture here, it being quite out of their depth; see how vapid their versions run, "His pavilion round about Him with dark water," L. P. and "His pavilion round about Him were dark waters," A. V.; this latter is neither grammar nor sense, inasmuch as it is not the nature of water to be a pavilion, and therefore ought not except from necessity to be so applied; it can only be made so by the boldest of metaphors. ⁵ "*Wind*," sense missed in our versions; we had in the last sentence, or ought to have had, "rain clouds," a moiety of such forming an element of a tempest; here we have the "air" or "wind-clouds," as another element thereof. The Heb. *shekhokeem* is the ordinary word for "skies," and in connection with clouds, as here sky-clouds, which being thin and

floating in the air, are air clouds, and so we have the wind-clouds in contrast to the watery clouds which are thick and heavy, requiring wind-clouds to move them onwards; for "air" or "wind" here our A. V. has "thick clouds of the skies," which has no meaning, L. P. on the other hand with more discretion has omitted the word altogether. I fix the sense of "air" by the authority of both the Syriac texts, both the Septuagint, Symmachus, the Vulgate, S. Jerome's Heb. version, by the Arabic of the Psalm, the Arabic of 2nd Samuel having "clouds of the heavens," the Chaldaic here is too free to be of any use; I hope therefore that my version has weight. ⁶ "*Clouds*, sense missed in both our versions; they both having "thick clouds," the very opposite to the sense required: the Heb. *av*, being "cloud," as well as "thick cloud," whereas where "thick clouds" ought to have found a place in the previous sentence, there we have no "clouds" at all, as noted.

Verse 12.—¹ "*For the splendour*," sense missed in both our versions; through a servile adherence to Masoretic pointing and worse, our translators have again made fearful bungling. Such a mistake could only have arisen on the supposition that we must adhere to the Masoretic division of verses, and that each verse is complete without its context, which scarce any one now would be bold enough to maintain. The division of text into verses is an invention of the Masorets, in times bordering on the middle-ages; this is proved, as there was no such division in S. Jerome's time and after. Even, however, if the division of verses were a portion of the text as left by Ezra, &c. yet if that were not equivalent with our periods I have no adversary, therefore it is

13 Jehovah also thundered in the heavens: Thus¹ did the most High present Himself² in behalf³ of His Word:⁴ He came Himself⁵ with hail and lightning.⁶

14 And He discharged¹ His arrows and routed them,² and cast forth³ his lightnings and terrified them.⁴

strange, indeed, that so gross a mistake should have arisen, as we have here. Our translators informed us, verse 11, that Jehovah was covered with dark waters, and thick clouds of the skies, and at the same time, we are now assured that the dark waters and thick clouds were a brightness, and yet more, although they had told us that "He made darkness His secret place." In support of my version, which makes Scripture consistent with itself, I bring the Syriac, in one of its texts the Psalm, we have a full stop after Tabernacle in the 12th verse, and in the other, as it were to make it quite conclusive, in 2nd Samuel "for the splendour of the Tabernacle," is included within the 11th verse. ² "*His presence*," sense still missed in our versions, one mistake very often being the seed of another, for "His presence" A. V. has "that was before Him," which is quite at variance with the context. ³ "*His thick clouds*," better here, than "clouds" of L. P. ⁴ "*Passed along*," sense missed in our versions; we have here the great Jehovah mounted on cherubs, flying within the wings of a tempest. The Heb. word is *gabar*, the very word for the occasion, the passing along of clouds, therefore not "removed," of L. P., a sense quite unsuitable for the flying of clouds in a tempest. ⁵ "*With*," ellipsis missed in our versions, which is necessary to the sense. ⁶ "*Lightning*," idiom missed in our versions; living fire would be a fair literal sense of the Heb. and so the two words are a poetical expression for lightning. The Heb. *gahal* is here the word for live fuel, coals, or otherwise, and the Heb. *paham*, is the word for dead fuel.

Verse 13.—¹ "*Thus*." Our versions here have "and," so that we are prepared for their losing the sense of that which follows, the subject of the Psalm, the triumphs of the Messiah. ² "*Present Himself*," sense missed in both our versions, where we have "gave." The primary idea of the word *natan*, as the Lexicons inform us, is "reaching out the hand;" "presenting," therefore, so far but little force is used to apply this word as help to the Messiah, nothing further than the aid of a reflexive pronoun, which is a very common ellipsis. ³ "*In behalf of*," ellipsis missed in our versions; both the Chaldaic copies apply this to the Son, therefore as Christians I cannot see, how we can, than with the Fathers, do otherwise. These are the words in both texts of the Chaldaic, "Thus the most High exalted His word," nothing can be plainer; and thus the Arabic 2nd Samuel "For the most High heard His voice;" the other texts and versions are very elliptical and uncertain, nevertheless even with them this sense can be gathered better than any other; that there is nothing inconsistent, we shall see as we proceed. All that need be supplied here is the prep. *le* or *be*, an ellipsis of frequent occurrence. ⁴ "*His Word*," sense missed in both our versions; if applied to the Son, as must be maintained by us, the Heb. *kol* here, is "word" and not "voice," which is also a sense of the word, therefore no force is yet given. ⁵ "*He came Himself*," ellipsis missed in our versions; the Heb. verb *bou* in any of its forms has often to be supplied, no verb oftener, and so I have supplied it here as necessary to the sense. ⁶ "*Lightning*," see ⁶ ver. 12.

Verse 14.—¹ "*Discharged*," bet-

15 Then the springs¹ of the waters are seen, and the foundations of the earth² are revealed at Thy rebuke, O Jehovah, at a blast³ of breath of Thy wrath.⁴

16 He put forth His hand from on high,¹ He took² me and drew me out³ of many waters.

17 He delivered me from my powerful enemies,¹ yea from enemies² who³ were stronger than I.

18 They came up against me¹ when² I was in straits,³ but Jehovah was my stay.

19 And He restored¹ me to liberty²; yea, He delivered me³ because he delighted in⁴ me.

ter for arrows, than "sent out," of our versions. ² "*Routed them*," better than "scattered them" of our versions, as such a rendering makes it uncertain whether we are to apply the verb to the arrows or the earth and mountains, the great and mighty of the world, the representatives thereof. ³ "*Cast forth*," better than "shot out" of A. V. ⁴ "*Terrified them*," better than "discomfited" of A. V., as we should then needlessly have a synonymous verb with "routed them," in the same verse; also much better than "destroyed" of L. P., which misses the sense, for if the tempest refers to the triumphs of the Saviour over the nations of the earth, it will not apply.

Verse 15.—¹ "*Springs*," sense missed in A. V. "Channels of waters," as applied to the vanity of human anger as here, is not appropriate, therefore for once L. P. is right. ² "*Earth*," mistaken ellipsis of L. P. which has "round world." ³ "*A blast*," better than made definite, as in our versions, "the blasting" of L. P., and "the blast" of A. V. ⁴ "*Wrath*," idiom missed in A. V., which has "nostrils."

Verse 16.—¹ "*He put forth His hand on high*," ellipsis of "His hand," missed in our versions, which is common with verbs of "putting forth," and "stretching out." ² "*He took*." Form of verb neglected by L. P., where we have a

future unnecessarily translated by an infinitive, "To fetch me." ³ "*Drew me out*," better than "take me out" of L. P.; "take," being the primary sense of preceding verb.

Verse 17.—¹ "*Enemies*," better than the same noun in singular, being supported by both texts of Syriac, Sept., Chaldaic, and 2nd Samuel of Arabic. ² "*From enemies*," a participle for noun; the participle of the verb *sonai* being often used in that sense, therefore we require no such periphrases as "from them which hate me," of L. P., or "from them which hated me," of A. V. ³ "*Who*," idiom missed in our versions. Particle *ke* for relative, which is canonical.

Verse 18.—¹ "*Came up against me*," sense missed in our versions, according to our present use of words. "They prevented me," of both our versions, is in the sense of "hindering;" in our Liturgy we find another sense, that of "assisting," neither of which meet that of the verb, now required, i.e. "came up against me." ² "*When*," idiom missed in our versions, "in the day of," being used for adverb "when." ³ "*Straits*," better than "trouble" of L. P., or "calamity" of A. V., considered in reference to subsequent words, "restored me to liberty."

Verse 19.—¹ "*Restored*," better than "brought me forth" of our

20 Jehovah rewarded me according to my righteousness,¹ and recompensed me according to the purity of my hands.

21 Because I kept the ways of Jehovah and was not guilty¹ before² my God.³

22 Because all His judgments are before me,¹ and His statutes² I have not put away from me.

23 Therefore to Him I am blameless,¹ and I am not troubled² by³ my sins.

versions. ² "*Liberty*," mistaken ellipsis of L. P., "a place of liberty," and better than "large place" of A. V. ³ "*Delivered me*," better than a second "brought forth," of L. P. ⁴ "*Delighted in*," better than "had a favour unto," of L. P.

Verse 20.—¹ "*Righteousness*," mistaken ellipsis of L. P., which has "righteous dealing."

Verse 21.—¹ "*Guilty*," mistaken periphrasis in both our versions: A. V. has "wickedly departed," and L. P. "forsake my God as the wicked doth:" "acted wickedly" would have served for the verb, but that would have required "against" for the prep. *min* following, which never bears that sense, whereas "apostatise" would meet the verb and prep. in its primary signification, that of "from," albeit "guilty," taken from Gesenius, and "before," for the prep., also one of its senses, perhaps is still better, because such a rendering will meet the weakness of those who are infatuated in behalf of Saxon words. ² "*Before*," the prep. *min* is apparently not recognised at all in L. P. ³ "*As the wicked doth*." If translator of L. P. had laid the Targum under contribution, I would have said that these words had been added from thence, for there I find the sense, albeit there is nothing to justify such an assumption elsewhere.

Verse 22.—¹ "*Are before me*," prep. with a pronoun can never be allowed, the turn of a verb with a noun in the accusative as the L. P. has ventured on without the least necessity here, "I have an eye:" we cannot do with free

translations of the Word of God without cause: the text is not so imperfect as to necessitate the translation thereof to be a paraphrase. ² "*Statutes*," not "commandments," as in L. P.

Verse 23.—¹ "*Blameless*," better than "uncorrupt" of L. P., or "upright" of A. V. ² "*Not troubled*," sense missed in both our versions. As the primary subject of this Psalm is the Messiah and His triumph over the nations of the earth, and is so quoted by St. Paul for that purpose, it can never do to fasten sin upon Him, as both our versions do here, "I kept myself from mine iniquity," of A. V., and "eschewed mine own wickedness," of L. P. Kennicott imagined that he had cleared the difficulty in having found certain MSS. with an *m* added to the noun, thereby making the noun a plural instead of a singular with possessive pronoun, but it is still a strange episode in the triumphs of the Messiah over the nations of the earth, that "He keeps Himself from sins;" but leaving the noun as without difficulty, let us take the verb, and we shall there find that that, is the cause of our error. The word *shamar* in Heb. has a secondary sense, found in the Arabic, and so deduced by Gesenius and Fuerst in their Lexicons, "refused," "undisturbed," or "not troubled." I hope that this will be deemed sufficient in behalf of my version herein, and a doctrine dear to Christians, "Christ without sin," apparently contradicted in this Psalm, which has moreover been very perplexing to

24 And Jehovah recompenses me according to my righteousness, according to the purity of my hands before Him.¹

25 To the merciful¹ man Thou wilt shew Thyself merciful¹:
To the upright² man Thou wilt Thyself deal uprightly.²

26 To the chosen¹ Thou wilt be chosen¹ and to the perverse²
Thou wilt shew Thyself perverse.³

27 For Thou wilt save humble¹ people, but wilt Thyself
humble proud looks.²

as many as have thought about it.
¹ "By," a preposition not recognised in L. P.

Verse 24.—¹ "*Before Him*," much better than "in His eyesight" of our versions. A personal pronoun in connection with the Almighty, is scarce ever used in Hebrew save by a circumlocution, viz. Person, or by analogy a part thereof, as here the eyes, which in translation must necessarily be dropped. The circumlocution referred to is remarkable, to be further discoursed upon.

Verse 25.—¹ "*Merciful*," A. V. here is right, and L. P. "holy" wrong; it cannot be right to term man's acts in relation to his fellow, as here, "holy." ² "*Upright*," A. V. again must be right, and L. P. "perfect" wrong, the same argument as No. ¹ will apply here, man's works to his fellow are not termed "perfect."

Verse 26.—¹ "*Chosen*." This is the primary signification of the Heb. *borar*, and in accordance with both texts of the Syriac, Septuagint, Arabic, Vulgate, and St. Jerome's Heb. version, therefore not "pure" of A. V., or "clean" of L. P., which is worse still. ² "*Perverse*," better than "froward" of our versions, which latter, in the sense required, is now almost disused. ³ "*Thou wilt shew Thyself perverse*," except "perverse" for "froward," A. V. is right, but L. P. is very wrong; it is too metaphorical and presupposes an extraordinary ellipsis to say, that the Almighty "learns" frowardness by punishing, as we have it here.

Verse 27.—¹ "*Humble*." Here both our versions attack the Divine Economy, of course undesignedly, but really and truly. For how can it be said that God "will save the afflicted people" as A. V., or "Thou shalt save the people that are in adversity." What fanatic will go this length, that every one in adversity is to be saved? Yet this is the meaning in our versions, it reminds one of another such in the New Testament, 1 Cor. vii. 14. "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband," a text likewise so gross, that heretics have demurred to the advantage afforded them thereby, which however has been resolved most satisfactorily by taking the liberty which an acrost affords, we having one there, making the verb past instead of present, "Has been sanctified," so here, the Heb. word *yani* is not only "afflicted" but "humble," "lowly," "meek," which signification exactly accords with the context on both sides, the "saved" being contrasted with the "perverse" on one side, and the "proud" with the "humble" on the other. All that can be said in behalf of such renderings as our versions have here, is, that they are invested with a halo of antiquity, if 300 years can be deemed such; where there is anything wrong or false we accept it, as having a mystery which the faithful must not lift. Now this is all very well, when applied to the Sacraments, the Trinity, and matters unrevealed, we indeed must not "intrude into

28 But Thou dost light my lamp,¹ O Jehovah; by Thee,² O my God, are my obscurities³ illumined.

29 With Thee I rush¹ against a troop,² with my God I leap over walls.

30 The mighty¹ God is perfect,² His way³ which is the word of Jehovah is pure⁴; He is a shield to all who trust in Him.

31 For who is God besides Jehovah? and who is a refuge¹ besides our God?

32 It is the mighty God¹ who girds me with strength,² and makes my way perfect.

33 Who makes my feet firm¹ as the hinds,² and causes me to stand³ on my heights.⁴

those things which we have not seen," but a voluntary humility, where we can see and will not see is reprov'd, as reprobate, therefore, though every month we read in the Psalms, "Those who are in adversity will be saved;" let it be so no longer, it has been one of the mysteries taught by our Church, let such doctrines be excluded therefrom! All the versions are more or less in accordance with "humble," excepting the Chaldaic, which is too free for the present purpose, and one of the Arabic, which latter has "Thou wilt save an obedient people," very good and contextual. ² "*Proud looks*," mistaken ellipsis of L. P., which has "high" as well as proud, "high looks of the proud."

Verse 28.—¹ "*Lamp*," better than candle of our versions. ² "*By thee*," ellipsis missed in our versions, which is taken from the next verse by rule so often mentioned. ³ "*Obscurities*," better than "darkness" of our versions, as the subject refers to fears and doubts as testified to in next verse.

Verse 29.—¹ "*I rush*," sense missed in L. P., as the signification of word is "to attack," simply "run at" or "rush," therefore not "rout" or "discomfit" as in that version. ² "*A troop*," mistaken periphrasis in L. P. "host of men."

Verse 30.—¹ "*Mighty God*," we

have here the article, therefore God is emphatical, which is not recognised in our versions. ² "*Perfect*," sense missed in our versions. Although we have "His way" after "perfect," and a colon between them, *i.e.* a distinctive accent of the first class, yet both our versions have overlooked this, and transposed "His way," which is the subject to "pure," to be the subject to "perfect," thus "The way of God is an undefiled way," L. P., and "As for God, His way is perfect," A. V.; instead of "The mighty God is perfect," as in the original. ³ "*His way*," not only is the construction unnecessarily changed as stated note ², but the pronoun "His," to make way for the error, is set aside by the L. P. ⁴ "*Pure*," mistaken periphrasis of L. P., "tried in the fire," and better than "tried" of A. V.

Verse 31.—¹ "*A refuge*." As the Heb. word *tsor* is "refuge" as well as "rock," there is no occasion for the strong metaphor of A. V., contained in "rock," and still less "any strength" of L. P., which latter is no signification of the word.

Verse 32.—¹ "*Mighty God*," see verse 30. ² "*Strength of war*," mistaken ellipsis of L. P.; "of war" neither being in the original nor required for the sense.

Verse 33.—¹ "*Firm*," ellipsis missed in our versions, found in the

34 Who trains my hands for war, so that a bow of brass¹ is bent by my might.²

Arabic and in second member of parallelism in the verb, therefore inserted in first member instead of second in my version, to accord with our idiom. ² "Feet" of our versions a mistaken ellipsis. ³ "*Causes me to stand*;" this is the primary and radical signification of verb *yamid*, hiphe! form, therefore not "setteth" of our versions. ⁴ "*My heights*;" pronoun of original omitted in L. P., and "heights" being a primary signification of the word, and the substantive being in the plural in the original, it is better than "on high" of L. P., or as in the sense here required "high places" of A. V.

Verse 34.—¹ "*Brass*," not "steel" of our versions. The Hebrew and all the ancient versions of both texts are express for "brass," excepting one text of the Chaldaic. ² "*Is bent*," sense missed in both our versions; "broken" therein, not being a signification of the Hebrew verb *nokhath*. Our translators have rendered fifty-three verbs by "break," and only three by "bend," a word one would suppose almost as much required as break, seeing that bend is a transition of most things before they are broken. The verb *nokhath* especially is a verb of this character, not "down," but "going down," "descending," &c. Moreover of the eighteen times the verb *nokhath* is used in the Hebrew Bible, this is the only occasion of its being used in the sense of break, even by our translators. I consider it a great duty on behalf of the Hebrew to restore the different Hebrew words as far as possible to their primary and radical signification. At present, as already proved, the Authorised Version has more than a hundred different Hebrew words, in several cases, translated by one and the same English word. What language multiplies words for the same thing, unless, if we are to believe our translators, it be the Hebrew? They

who are the devoted adherents of our versions, would not have a word touched, and style reformers herein by the gentle name of Blasphemer, Infidel, Supplanter of the Faith, &c. &c., at the same time they tell us that the Hebrew is a barren language, and so it would be if it had no more words than our translators and they would give us; first let its admirers return the different words back to their several roots, and then we shall see whether the Hebrew is a barren or a rich language. Albeit, it is easier to call those who labour in the Hebrew and its kindred dialects in behalf of the word and doctrine, names, than to do a work of the kind themselves. Hence, the cause of hard words, from the times of Walton downwards, against all those who labour herein, and the result, very great discouragement to scholars, and a stifling of the faith. Knowledge may run to and fro as it list, and it may be applied to any science, and if successful therein it finds patrons, but apply present knowledge to the translated word of God of the 17th century, a century not endowed with Oriental attainments, and the author, whoever he is, instead of being encouraged by those in power and those whose especial duty it is to transmit the oracles of God pure and uncorrupted, is seen struggling in a hornet's nest. Such is my prospect, notwithstanding I proceed, leaving the result of that to which I devote my life, to that good God, whom I serve. Before leaving the 34th verse I must inform my reader that *nihhatha*, notwithstanding I have taken it from the verb *nokhath*, to bend, on the authority of the Lexicons, yet there is another way of deriving it, supported by the Chaldaic, Arabic, Latin versions, and one Greek, who take it from the verb *natan*, as they all have "made," in which case the rendering would be "and makes my arms

35 And gives me as a shield¹ Thy salvation, for Thy right hand upholds me, Thy humbling Thyself² has made me great.

36 Thou hast made my steps³ easy¹ for me²: That my ankles⁴ may not slip.⁵

37 I will pursue mine enemies and overtake them, neither will I turn back until they be destroyed.

38 I will crush¹ them so that they may not be able to rise,² they shall fall under my feet.

as bows of brass," only a change in the pointing is required to effect this. ³ "*By my might*," idiom missed in our versions; hand and arm are often used for power elsewhere, and so ought to be here.

Verse 35.—¹ "*Shield*," not "defence" as in L. P., the Heb. *magan* being always so translated elsewhere. ² "*Thy humbling Thyself*," sense missed in our versions, where we have in L. P. "Thy loving correction," and in A. V. worse still "Thy gentleness," from neither of which can we gather anything of the Atonement, the person being indefinite and the sense uncertain. I have accepted the Arabic of 2nd Samuel; if I am deemed too partial to the Messiah's appearance here, I give way to "chastening," which the original bears in the Psalms, both the Syriac texts and the Septuagint of the Psalm, or "Thy obedience" of Heb. and Septuagint of 2nd Samuel, in both of which latter the Messiah may be seen by those whose eyes are not shut.

Verse 36.—¹ "*Made easy*," sense missed in both our versions. It can never be right to give the word of God to our people in such harsh periphrases and metaphors without cause. For "made easy," a sense of the Heb. word *rahab*, as also is "enlarged," for another purpose, our L. P. has "Thou shalt make room enough for to go." ² "*For me*," idiom missed, better than "under me" of our versions. I translate *tokhath* by "for" as if in composition with the previous verb, by means of the Arabic, since in Lane's

New Lexicon we have these words, "Sometimes it has a vague signification, its meaning not being clear unless it is prefixed to another word;" in this way we rid ourselves of such quaint tautology as "having room under me for to go," and get "subdued to me," instead of "subdued under me" of verse 39. I know some authors who would retain such expressions in our tongue, whether idiomatic or not, of other climes, and dignify them "as the childlike simplicity of the early ages;" it is, however, yet to be seen whether such parties do not betray their own ignorance. If they still exist in Arabic, and Arabian Lexicographers and Grammarians confess many of their particles, prepositions, adverbs, &c. vague, and not to be translated, it is surely difficult to maintain such ground. Oriental scholars know that there are certain particles, nouns, &c. which may be regarded as satellites and cannot be translated, and as I have proved from the Arabic that *tokhath* is a particle often so used, I leave it so here. ³ "*Steps*," For the Heb. *tsedeem*, rendered "steps" by myself and A. V., the L. P. has no word, unless it be "for to go," which is no translation and has no authority. ⁴ "*Ankles*," sense missed in our versions. For "ankles," L. P. has "footsteps" from Sept., and A. V. "feet" without authority; Arabic has "heels," and Chaldaic "knees." ⁵ "*Slip*," better than "slide" of L. P., some of the versions have "are not weak."

Verse 38.—¹ "*Crush*," better than

39 For Thou dost gird me with strength for the battle, Thou dost prostrate¹ those who rise up against me.²

40 Yea, Thou dost give¹ me the backs² of mine enemies that I may destroy them, who hate me.

41 They cried aloud, but they had¹ no deliverer,² they cried³ to Jehovah but He gave them no answer.

42 I will scatter¹ them as dust going² before the wind, I will trample upon them³ as the dirt⁴ of the streets.

"smite" or "wounded" of our versions. ² "But" of L. P. a mistaken ellipsis.

Verse 39.—¹ "*Prostrate*," better than "throw down" of L. P. or "subdued" of A. V. ² "*Those who rise up against me*," better than "mine enemies" of L. P.; in no place in our A. V. has the participle of *koom* been translated by "an enemy" as here in L. P., neither have any of the ancient versions taken that liberty. Participles were doubtless used as substantives in Hebrew, but not often where there are other substantives for the same word. In the present case, "adversary," not "enemy," is the equivalent substantive, but that is not agreeable to the lovers of "pure Saxon," therefore I retain the participle as a participle.

Verse 40.—¹ "*Give*." For Heb. word *natan*, to give, L. P. again takes a liberty, without the least authority, rendering it thus, "Thou hast made to turn." ² "*The backs*," sense missed in A. V. It has rendered the Heb. noun *ovureph* by "back" several times elsewhere, therefore it is singular that when especially required as here, we should have "necks," thus missing the sense.

Verse 41.—¹ "*They had*," ellipsis mistaken in our versions. The true one "They had," is supplied by both the Arabic, the Syriac of 2nd Samuel, and both the Chaldaic, instead of this *with* authority, the L. P. has one *without* authority "there shall be," and A. V. "there was." ² "*Deliverer*," better than "to help" and "to save" of our versions. Having

supplied the proper ellipsis "they had," in note ¹, I now translate a participle by a substantive, which is common, whereas our versions translate it by an infinitive, which is uncommon, if not uncanonical. ³ "*They cried*," ellipsis missed in our versions. This I supply as necessary to the sense, and by the well known rule, that a word having been given in the first member of the parallelism, a repetition of it is not to be expected in second.

Verse 42.—¹ "*Scatter*," sense missed in our versions; for you cannot with propriety say, except by a harsh metaphor, that one will beat another as small as dust. I get the word "scatter," as well as "beat small," from the Arabic for the Heb. *shahak*, which is quite appropriate and leaves nothing to be desired. ² "*Going*," ellipsis missed in our versions. No verb oftener supplied than *boua*, indeed it is oftener omitted in the text than supplied. ³ "*Trample upon them*," better than "cast out" of our versions. I take "trample upon," from the text of 2nd Samuel rather than the Psalm here, as more agreeable to the context than "pour out" of the Psalm, as we trample upon the dirt of the streets with the greatest indifference and contempt, but we do not "pour it out;" "trample upon" is also supported by both the Syriac texts, both the Chaldaic, both the Arabic, and partly so by both the Sept. which have "thresh" or "pound." ⁴ "*Dirt*," better than "clay" of L. P., as many streets are without clay, but none without dirt.

43 Thou dost deliver me from the contentions of my people,¹ Thou hast constituted me Head of the Gentiles,² a people whom I have not known shall serve me.

44 At a rumour¹ of me² they will obey me : strangers feign³ obedience⁴ to me.

45 Strangers give way¹ : and hasten² out of their strongholds.³

Verse 43.—¹ “*My people*,” the pronoun here omitted in text of Psalm is supplied by 2nd Samuel, and therefore better accepted in both, than omitted as in our versions, as but for the “*my*” the word people might be rendered “*Gentiles*” as in the next paragraph. ² “*Gentiles*,” better than “*heathen*” of our versions, and more in accordance with other prophecies.

Verse 44.—¹ “*At a rumour*,” mistaken periphrasis of our versions. For the prep. *le* and substantive *shomoua* literally translated “at a rumour” our translators apparently conceived that the original did not admit of a fair, neat rendering, therefore we have one of the many uncalled for periphrases which our versions abound with, “as soon as they hear of me;” the prep. *le* in Heb. never having the sense of “as soon as,” neither can the substantive be turned into a verb. ² “*Of me*,” idiom missed in our versions. The pronoun therein is found, albeit from the nature of the periphrasis note ¹ it is evidently supplied by an ellipsis; the words in the original “at the hearing of the ear,” is rendered by our translators, “as soon as they hear of me,” thereby making two synonymous words to have the effect of intensification, so they would in certain cases, but not in this, as by rule of Gesenius culled from the Arabic: “The place of personal pronouns is often supplied by essential parts of the external or internal man,” therefore in the present case “ear” may be appropriately rendered by “me,” “At a rumour of me.” ³ “*Feign*,” sense missed in A. V., where we have “submit

themselves,” in reference doubtless to “at a rumour of me they will obey me,” and this must be taken so if we follow 2nd Samuel, as in that text “strangers submit themselves to me,” precede “at a rumour of me they will obey me,” albeit here we are translating the Psalm and not 2nd Samuel; and at this distance of time we cannot say which has diverged from the original, and therefore cannot correct the one Psalm by the other, except in special instances, where it better agrees with the context, but this is not an instance of that kind, and the Heb. *kokhash*, Piel form, having ordinarily a bad sense we must retain it so. The L. P. here is nearer than A. V. having “dissemble.” ⁴ “*Obedience*,” ellipsis missed in our versions. In the first member of the parallelism we have to “obey me,” in the second, as a repeated word is seldom in the text, it has to be supplied in a translation.

Verse 45.—¹ “*Give way*,” sense missed in our versions, where we have “shall fail” in L. P., and “shall fade away” in A. V.; I get “give way” from synonymous senses in Fuerst, where we have “break down,” &c.: I have said that our versions have missed the sense here, as the strangers of this verse are rather those of the better sort there, than the bad who are referred to in the text. ² “*Hasten*,” sense missed in our versions, where we have “be afraid” in both versions, whereas we want a word to express for the reprobate who flinch, shrink and quail before the light of the Gospel, who would make manifest all their bad pur-

46 Jehovah liveth, and let my refuge¹ be blessed, and my God let Him be exalted.²

47 It is the mighty God who executes¹ vengeance² for me, and subjugates nations to me.³

48 It is He who delivers me from mine enemies,¹ also it is He who places me in safety² from³ those who rise up against me,⁴ from the oppressor⁵ Thou dost deliver⁶ me.

49 Therefore will I give thanks to Thee, O Jehovah, among the Gentiles,¹ and chant² to Thy name.

poses but dare not on account of the force of public opinion; therefore they come out of their strongholds, they breathe but a portion of their deadly doctrines and that portion in Gospel words. Signification of "hasten" I get from the Heb. *hagar* of 2nd Samuel rather than *harag* of the Psalm which is more exclusive "for tremble."³ "Strongholds," sense missed in both our versions, where we have "prisons" in L. P., and "close-places" in A. V., whereas "strongholds," a sense of the Heb. word will do for the foundations of heretical opinions, that which we term "the grounds of their opinions."

Verse 46.—¹ "Refuge," mistaken ellipsis of L. P., and better than rock of A. V. The Heb. *tsoor* is "refuge," as well as "rock," therefore must not take a metaphor without a cause: "strong helper" of L. P. is no translation. ² "Exalted," better than "praised" of L. P., there are seven Heb. words for praise in A. V., whereof *rom* the word in the text is not one.

Verse 47.—¹ "Executes," mistaken pleonasm in our versions, where we have in A. V. the verb *natan* ignored, and the substantive turned into a verb, and the L. P. as usual worse still, "that seeth that I be avenged:" on the other hand, and having regard to the object of my work, I press faithfulness to the original: the verb *natan* for instance is "give," "give forth," "work," and then "execute."

² "Vengeance;" it is a substantive in Heb. not a verb as in our versions, where we have in L. P. a mistaken periphrasis "that seeth that I be avenged," as above, and in A. V. "that avengeth me."

³ "To me." It is singular that the L. P., (though doubtless, hap-hazard) has regarded the oriental idiom here, as we have "to me," where the A. V. slips, having "under me" as usual, see verse 36.

Verse 48.—¹ "Cruel enemies," sense missed by L. P., Heb. *aph* after the Septuagint of the Psalm, being taken as an adjective "wrathful" instead of the conjunction "also." ² "Places me in safety," better than "lifest me up" of A. V., "setteth me up" of L. P.; my version I take from Gesenius. ³ "From," better than "above" of our versions, which is not a sense of the prep. *min*, in the case before us. ⁴ "Who rise up against me," better than "mine adversaries" of L. P., as we have a participle in the original and we need not without cause translate it by a substantive: my version here meets the views of those who object to Latinised words in a translation of the word of God. ⁵ "Oppressor," better than the "wicked man" of L. P., which latter is taken from the Septuagint and its versions versus the Hebrew. ⁶ "Deliver," better than "rid" of L. P.

Verse 49.—¹ "Gentiles," better than "heathen" of A. V. ² "Chant," better than periphrasis of our versions, "sing praises,"

50 Who has caused great¹ victories² for His King, and shown mercy³ to His Messiah,⁴ to David and his seed for ever.

chant being the primary signification of the word, according to the Arabic. ³ "Great" of our versions not in the original, but rather for a verb as follows.

Verse 50.—¹ "*Who has caused great,*" better than "great," (prosperity) giveth, &c. of our versions, as the Heb. word is not an adjective, but a participle of the hiphil form.

² "*Victories,*" better than "prosperity" and "deliverance" of our versions, besides in Heb. the substantive, is in the plural. ³ "*Mercy,*" mistaken ellipsis of L. P. where we have "loving kindness." ⁴ "*Messiah,*" better than "anointed" of our versions, this being the Heb. word and can remain a proper name, here as elsewhere.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	67	51
Sense missed	31	31
Ellipses mistaken	16	8
Ellipses missed	12	11
Idioms missed	8	10
Pleonasm missed	5	1
	—	—
	139	112
	—	—

PSALM XIX.

1 The heavens reveal¹ the glory of God; and the firmament proves² the works of his power.³

2 Day to day¹ reveals² the Word,³ night to night proves⁴ Wisdom.⁵

Verse 1.—¹ "*Reveal,*" nearer to the primary sense of word than "declare," of our versions, and less metaphorical; "declare" is rather for reasonable, "reveal" for inanimate beings: therefore, in the Arabic version, we have the word "disclose," and the Hebrew *safir* in Arabic has "unvailing" as a primary sense. I take the word "reveal" which is synonymous with both. ² "*Proves,*" nearer primary sense of the verb than "showeth" of our versions. Here again both the Arabic version and the Heb. word in Arabic has "prove" as a primary sense, and not "showeth," and therefore I accordingly.

take it so. ³ "*The works of His power,*" idiom missed in our versions; I find "works" in the plural in the Arabic, Chaldaic and Symmachus, therefore I take Heb. singular here as a noun collective, and "His power" for His hands as an idiom missed: surely the "works of His power" touch the majestic closer than "His handy-work" of our versions.

Verse 2.—¹ "*Day to day,*" idiom mistaken in L. P. where we have, verily, a marvellous rendering. No change of idiom is required or allowed that I can see, and so thought the translators of A. V., as there we have "day unto day," so thought

3 There is neither speech nor tongues;¹ ² their³ voices are not⁴ heard.⁵

4 Their powers¹ go forth to all the earth and their words to the end of the world. Therein, hath He set a tabernacle for the sun.

not the translator of L. P., who ventures on a rendering without the least authority, from Grammar or Lexicon; "one day . . . another."² "*Reveals*," sense missed in both our versions; for, there is little sense in a "day uttering a speech to day" in A. V., whereas "telleth" of L. P. is no translation. I get "reveal" from the Arabic version, moreover Heb. word *nabay* in Arabic is also "reveal."³ "*The Word*," sense missed in both our versions; translator of L. P. apparently lost all patience, as he would not encounter the Heb. word *oamer*, ignored it quite, the A. V. has indeed given it a rendering, viz. "speech," albeit this is not agreeable to the context. As the Fathers saw Christ in this Psalm, as Bp. Wordsworth rightly notes, and this Psalm is appointed by the Church for Christmas-day, let us boldly render it "The Word," as the heavens did verily reveal the Word by a star. Word is the primary sense of the Heb. noun, and as if to make it a proper name it has no article. The Arabic version likewise favours it, as there we have the word *kalimat*, the very word used by the Arabians for the word, Jesus Christ.⁴ "*Proves*," much better rendering than those of our versions, where the A. V. has "showeth," a word not agreeable to the context, and L. P. "certifieth" yet worse, whereas we want a word making manifest the Third Person of the Trinity, therefore as we have already had "reveal" for the Second Person, "proves" I take as the word, the Arabic version having the very same verb as we had in the 1st verse for "proves the works of His power." The Heb. *khovoh* has the sense of "prove" as well as show, as any scholar may see by

turning to the Arabic Lexicon.⁵ "*Wisdom*," sense missed in both our versions; L. P. in a maze has omitted and ignored the Heb. *daath* in the original altogether: the A. V. has given us the rendering of "knowledge," which is also out of place here. What we want is the Third Person of the blessed Trinity who is testified of here, under the Scripture attribute of Wisdom, a word synonymous indeed with Knowledge, but not the same thing if applied to the Third Person of the Trinity. I get wisdom from the Arabic. As we have the Word, the Second Person of the Trinity immediately preceding, we surely ought to find the Third Person here if the word bears it, and it does, literally and truly. Moreover as the heavens and the firmament were made by both Persons of the Trinity it is only natural that they should reveal both.

Verse 3.—¹ "*Tongues*," better than "language" of our versions, and better accords with the symbol of the Holy Ghost in the New Testament, besides, the Heb. noun is plural.² "*Where*," mistaken ellipsis of A. V., and quite unnecessary to the sense.³ "*But*," mistaken ellipsis of L. P., there being no word for it in the original, and not required.⁴ "*Not*," sense missed in L. P.; the negative of original finding no place in L. P. There are no negative pleonasm in Hebrew.⁵ "*Among them*," mistaken ellipsis of L. P., no such words being in the original nor required.

Verse 4.—¹ "*Their powers*," sense missed in our versions; L. P. has "their sound," from the Septuagint; A. V. has "their line," one sense certainly of the Heb. word; Gesenius gives another, "their

5 And he is like a bridegroom when he issues forth from his chamber: and leaps¹ as a torrent² to run his course.

6 His rising is from an extremity of the heavens, but his power¹ is over² its quarters³, ⁴so that nothing is hid from his heat.

laws," which is authorised by Theodoret, Aquilas, and Syro-Lex.; I take yet another from the Arabic, "their virtues," i.e. of "the Word and Wisdom," or "their powers," that is synonymous with the Arabic and equivalent to the Chaldaic "their benefits."

Verse 5.—¹ "*Leaps*," sense missed in our versions. "Leap" is the primary signification of the Heb. verb *sees*, and "rejoice" only secondary, as may be seen in the Lexicon, notwithstanding our A. V. has taken the secondary sense of "rejoice" sixteen times, and never once the primary sense, that of "leap:" albeit in the present case there is sense in the sun "leaping as a torrent," but none in rejoicing. This is another instance of the absurd partiality of our A. V. to certain words, obtained by using Lexicons restrained to Vulgate words; our translators have rendered no less than twenty different Heb. words by rejoice. ² "*Torrent*," sense missed in our versions; L. P. having "giant," and A. V. "strong man." What sense can there be in the analogy of our versions, the "sun rejoicing as a giant to run his course?" I have already shown that an inanimate being like the sun is not to be given human or intellectual feelings without authority, and here I ask whether a giant can be said to rejoice when he runs a race? So far from it, he may be compared to a penitent, denying all things, until the race is over; he may rejoice indeed, when he has run and obtained the prize, but not when on the start as here, he is then on the tremble until he reaches the goal. "Torrent" I have taken from the Arabic version and the sense of the Heb. noun *gibbour* in Arabic, in both of which

"torrent" is a secondary sense of the word. By my version, the analogy is complete; a torrent leaps over stones, rocks, &c. if the flow of water be large, so does the sun to our vision, it appears at the bottom of the horizon, takes as it were a leap and so gets to the horizon again; like an over-powering torrent its course is irresistible. Here we have another instance of the poverty of our language, at the date of our translation, and the use of Heb. Lexicons with Vulgate significations. Thereby we have forty different Hebrew words translated "strong," and not one by "torrent."

Verse 6.—¹ "*His power*," sense missed in both our versions. How can we say that the sun "runneth about" as in L. P.; or that he makes "a circuit," as in A. V.? What is this but giving up the truth to infidels? They, assenting to Newton's theory, deny that the sun "runs about," or makes "a circuit," therefore they puff at inspiration, and as for accommodation to our faculties they laugh at that, as flippant words in a bad cause. It has possibly fallen to my lot to break down such an unfortunate rendering as these of our versions, and give another, consistent with contemporary science. Neither Bythner, Fuerst, nor Gesenius, afford any help, therefore leaving them I looked for the same word *tekoophoh* in Chaldaic and Syriac, and there I have the very word, weak letters, serviles, and radicals, with sense of "power." None of the ancient versions give the least authority to the renderings of our versions, the Septuagint and its versions indeed give "goal," and S. Jerome's Heb. "course," from whence probably arose "circuit" and "running about." Moreover

7 The law of Jehovah is perfect,¹ it converts the soul: the testimony of Jehovah is true,² it makes wise³ the simple.

8 The precepts of Jehovah are just, they gladden the heart: a command of Jehovah is manifest,¹ it enlightens the eyes.

9 The fear of Jehovah is pious,¹ it endures for ever; a judgment of Jehovah is just and righteous in every way.²

10 It is more precious than gold, yea than great riches;¹ and sweeter than honey, yea than the droppings² of an honey-comb.

11 Thereby also Thy servant is made manifest:¹ in observing it, there is great reward.

12 Who can understand¹ ² transgressions? ³ Cleanse Thou me from those that are secret.⁴

the A. V. in no other place gives "circuit" for *tekoophoh*.² "Over," a primary sense of the prep. *al*, and better than "unto" of our versions.³ "Its quarters," sense missed in our versions, where we have "end" and "ends," whereas the context requires the secondary sense of the word "the whole," or in reference to the heavens, the ordinary phraseology "quarters."⁴ "Again," mistaken ellipsis of L. P., there being no such word in original nor required to complete sense.

Verse 7.—"Perfect." The rendering of the A. V. is right, therefore better than "undefiled" of L. P. ² "True," better than "sure" of our versions; we are not won't to say that a witness is "sure" but "true" or "false."³ "Unto," mistaken ellipsis of L. P.; in the original no corresponding word nor required.

Verse 8.—"Manifest," better than "pure," of our versions. We do not say of a law or commandment that it is "pure" to the eyes, but it is clear, evident, or manifest to the eyes. This sense of the word is supported by the Septuagint, Arabic, Vulgate, and S. Jerome's Heb. version.

Verse 9.—"Pious," sense missed in our versions, for we cannot say with any sense the word of the Lord is "clean," as in our versions.

The sense of "pious" is supported by the Syriac, Sept., Chaldaic, and partly so by the Arabic, which version has "good:" "clean" is got from S. Jerome's Heb. version.² "In every way," better than "altogether" of our versions: I get this from the Arabic, the Heb. being uncertain.

Verse 10.—"Riches," better than "fine gold" of our versions. My rendering is a primary sense of the word, though it be used so but once elsewhere, I take it as it avoids tautology, and well accords with "precious stones," or "costly jewels" of Syriac, Sept., Arabic, Vulgate, and S. Jerome's Heb. version.² "The droppings," mistaken pleonasm of our versions. The Heb. word for "droppings" being ignored therein.

Verse 11.—"Is made manifest," sense missed in our versions, wherein the L. P. has "taught," and A. V. "warned," neither of which are fitting words for the Messiah, as well as David and Christians, therefore, as the primary sense of the word in the form of *kal* is "To glitter," "To shine;" in the passive, as here, "Is made manifest" I take to be a fair rendering.

Verse 12.—"Understand." For this the Heb. word *been*, the L. P. has "tell," which is not a sense of the verb. The A. V. has the same

13 Preserve¹ Thy servant also from pride:² Let³ it not get dominion over me: Then shall I be innocent,⁴ and free⁵ from⁶ great transgression.

14 And¹ the words of my mouth and the meditations of my heart will be² acceptable to Thee;³ O Jehovah, my refuge⁴ and my Redeemer.

rendering as mine. ² "*How oft*," mistaken ellipsis of L. P., there being no corresponding word in the original, nor required. ³ "*Transgressions*." For this the L. P. has changed the construction without rule or necessity, and rendered a noun by a verb, "He offendeth." The A. V. "errors," is again right. ⁴ "*Those that are secret*," mistaken ellipsis in both our versions of "faults," and an additional one of the pronoun "my," in L. P.; thus, "my secret faults," if we have an ellipsis supplied at all it must be canonical, in the present case the repetition of a word in the first member of the parallelism, "transgressions," but the verse bears a literal translation very well, *i.e.* the simple resolving of participle plural of the verb.

Verse 13.—¹ "*Preserve*," better than "keep," and "keep back," of our versions. ² "*Pride*," better than "presumptuous sins" of our versions. See § 445. of Stuart's Grammar. "The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense," and so here "pride," which turn is more agreeable to the context than "proud," and the supply of an elliptical word.

³ For the impersonal "*Let*," the L. P. has an unauthorised "*Lest*." ⁴ "*Innocent*," better than "undefiled" of L. P. ⁵ "*Free*," better than "innocent" of our versions, and especially so if the first verb be taken in that sense, see ⁴. ⁶ Article "the" in our versions is much out of place here: there is no article in the original, and we are not justified in making one sin, *i.e.* "pride," "the great offence," more than another; we must go to the word and testimony; casuistry can be built on no sure basis, if such liberties are taken.

Verse 14.—¹ "*And*," ellipsis missed in both our versions, but supplied by Septuagint, Arabic, and Vulgate, it is moreover necessary, as thereby we have the 14th verse connected with the 13th. ² "*Alway*," mistaken ellipsis of L. P., taken doubtless from the Septuagint, where it is found. ³ "*To thee*," idiom missed in our versions, according to Stuart's Grammar, &c. the place of the personal pronoun is often supplied by parts of the external man, here it is "person," therefore not "in Thy sight," of our versions. ⁴ "*Refuge*," better than "strength" of our versions, which is not a sense of the noun *tevor*.

ANALYSIS OF READINGS.

	L. P.	A. V.
Words affecting sense or translation	15	13
Sense missed	11	10
Idioms missed	3	2
Ellipses missed	1	1
Ellipses mistaken	10	3
Pleonasm mistaken	1	1
	—	—
	41	30
	—	—

ANNOTATIONS.

We have in this Psalm one quotation therefrom in the New Testament, *viz.* the 4th verse in Rom. x. 18. Thereby, we find the New Testament writers quoting from the Septuagint and not from the Hebrew. Romans x. 18 is exactly the same as Septuagint, but differs decisively in one test word from the Hebrew; that which I have rendered "their powers," in the Septuagint it is "their voice." Hartwell Horne does not like these divergences, and would suppose the Hebrew to be defective herein, and would suppose an L left out by a Hebrew copyist, but the fact is we may suppose anything, and "suppose" of man does not do for the Word of God. The fact is, here, as in every case I have had under review in the first Twenty Psalms, the quotations in the New Testament correspond in every case with the Septuagint, but differ from the Hebrew in no less than seven times. We have had before us twelve quotations from the Twenty Psalms, five agree exactly with both Hebrew and Septuagint, and the other seven with the Septuagint and not with the Hebrew. This is very important, as it suggests the probability that each nation will have its own Word of God produced against the individuals thereof, at the last day rather than the infallible Word itself: just in the same way as our Saviour Christ judged the Sadducees in the matter of divorce from the books of Moses, if it be true, as some writers assert, that they only accepted those books. Either way, my argument has weight till it be overpowered by something better: in the mean time subsequent quotations will be thoroughly sifted as they arise.

PSALM XX.

1 May Jehovah answer Thee in time of distress: May the¹ God of Jacob protect Thee.

2 May He send Thy defender¹ at the Temple,² and strengthen Thee on Zion.³

Verse 1.—¹ Idiom missed in our versions; "The name of the God" being equivalent with Orientals for God Himself. Bp. Beveridge in note for 18th Article proves, that as far back as his time, that this idiom was understood, and that "name" in such a case requires no translation. "Name," as well as several other words, "face," "person," &c. being often but a satellite noun for Jehovah or God.

Verse 2.—¹ "*Thy defender.*" This is a case wherein the versions

differ from the Hebrew, they having an objective pronoun and the Hebrew a possessive: it reminds one of the damsel Rhoda in regard to the knocking of S. Peter, "It is his angel," so might the Messiah have had his angel or even the Paraclete as His defender. ² "*At the Temple,*" sense missed in our versions; Bp. Wordsworth with the Fathers sees Christ in this Psalm, but he has no note, intimating where, albeit it was on a pinnacle thereof where He met

3 May He remember all Thy offerings: May He pronounce Thy burnt-offering fat.¹

4 May He grant Thee, according to Thy mind:¹ and fulfil all Thy expectation.²

5 We will rejoice in Thy salvation, and with the salvation¹ of our God cover² ourselves.³ May the Lord fulfil all Thy petitions.

one of the temptations. ³ "On Zion," sense missed in our versions; the prep. *min* in the original bears the rendering of "at," and "on" in my version, and as the sufferings of the Messiah are here implied which took place "at" the Temple and "on" Zion, by using "on" here, we are reminded who came and strengthened Him. I presume, the Bp.'s partialities to our versions proves an effective barrier to a vision of the Messiah here. Although we are told by him, from the Fathers, of the sufferings of Christ in this Psalm, reverence to our versions forbids the lifting the veil. Yet prophecy is the greatest witness we have for Christ: miracles have failed, but prophecy remains. The one-half of the prophecies concerning Christ are over-clouded by faulty translations, so that none can see them if they would. The last Psalm contained prophecies in behalf of the Messiah as plain as those we have here, clouded over in our versions by unfitting words: Bp. Wordsworth admits the prophecies in the several Psalms, but will not tell us where they are; thereby reverence for our versions is to take the place of reverence for the Messiah; reverence for the King's Bible is to take the place of service to souls for whom Christ died, which are especially built up and strengthened by the prophecies, as the great evidence on His behalf.

Verse 3.—¹ "Pronounce fat," better than "accept" of our versions. Our versions here have given the effect, for the cause. The primary sense of the verb is "to

be fat," and then Piel form "make fit," and "pronounce fat," and thus only by extension of sense we have "to assent."

Verse 4.—¹ "According to Thy mind." Here the L. P. has disregarded the original, and given us the sense rather than a translation, which it professes to supply, thus the L. P. "thy heart's desire," wherein, for the prep. *kaph* "according to," we have the noun "desire;" the A. V. has indeed "according to," but supplies the ellipsis "own" to "heart," not in original nor required. ² "Expectation," better than "mind" of L. P. which I have accepted as the sense of Heb. *laviv*: or "counsel" of A. V.: "expectation" I get from the Arabic.

Verse 5.—¹ "The salvation," ellipsis missed in our versions. I supply it canonically by the oft-repeated rule: when at fault I look at the first member of the parallelism, repetitions being rarely given in the same verse, and there "the salvation," is found in the present case. ² "Cover," sense missed in our versions; primary sense of the word in Arabic is "cover," which is allowed by the Hebrew Lexicographers, therefore there is no need to add sense upon sense, to get at something else as we have done in our versions, where we have "triumph" in L. P. and "set up banners" in A. V. ³ "Ourselves," ellipsis missed in our versions; the pronoun I supply from the first member of the parallelism, and the objective pronoun I have made reflexive, by another rule, that they are sometimes used for such.

6 At this time I know that Jehovah will let His Messiah¹ triumph,² will answer Him from His holy heavens: mighty³ shall be the deliverance⁴ for⁵ His right hand.

7 Some magnify¹ chariots, and others horses, but we will magnify² Jehovah³ our God.

8 They fall prostrate,¹ but we are made to stand upright.²

Verse 6.—¹ "*His Messiah*," rather than "*His anointed*" of our versions. Here again I would protest against the proceedings of those, who at any cost will perpetuate the errors of our versions. Christians want the prophecies of the Messiah fully revealed. "Search the Scriptures, for they testify of me." All that Anglo-Catholic-revisers demand for their countrymen is fair play for the evidences, and it is not so here, as instead of the proper name found in the original "*His Messiah*," we have in our versions "*His anointed*," a word of a much lower sense than Messiah, which may be applied to a Priest or King, and accommodated in the present case to David rather than David's Lord and Master. ² "*Triumph*," better than "*helpeth*" of L. P., or "*saveth*" of A. V.; it is more agreeable to context, and is a sense given by Gesenius. ³ "*Mighty*," better than "*strength*" of our versions; the prep. *be* attached to a noun often resolves a noun into an adjective; moreover the proper position for an adjective to qualify a noun is after the noun, whereas this is before it, and adjectives usually agree with their substantives in number, whereas if our versions were right, the substantive is in the plural, and adjective in singular, therefore I take the adjective as a predicate, and make the first noun the adjective instead of the second as we have it in our versions. ⁴ "*Deliverance*," better to remain as substantive as in preceding number, than turn it into an adjective as in our versions; "*wholesome*" of L. P. and "*saving*" of A. V. S. Jerome's

Heb. version is the only authority for the reading in our versions. ⁵ "*For*," ellipsis missed in our versions. The deliverance was chiefly for His Messiah who sits at His right hand, therefore we may supply prep. *le*, an ellipsis of very frequent occurrence.

Verse 7.—¹ "*Magnify*," mistaken ellipsis in our versions; if we are to supply an ellipsis here it must be from the second member of the parallelism "*magnify*," instead of this our versions supply another without any authority, "*put their trust*" L. P., and "*trust*" A. V. ² "*Magnify*," better than "*remember*" of our versions, as we cannot well say in the first member of the parallelism "*some remember chariots and some remember horses*." I find "*magnify*" as a sense in the Arabic, which accords with the Syriac and Septuagint versions. ³ "*The name*," idiom missed in our versions: see the 1st verse.

Verse 8.—¹ "*Prostrate*," idiom missed in our versions, where we have "*brought down*." In the original we have two synonymous verbs coupled by *vau*. By rule, § 139, Conant's Gesenius's Grammar, in such a case, the first verb is often taken to qualify the second as an adverb. In the present case I have made it "*prostrate*," both being verbs of falling. ² "*Upright*." This is just such another case as the last, only here we have two verbs for rising. This example better proves the rule than the last, as there we had two synonymous verbs, but here in Arabic we have the same verb repeated in different forms.

9 O Jehovah, save us ; O King,¹ answer² us in the time of our crying for help.³

Verse 9.—¹ “O King.” Here the A. V. is especially at fault, as Messiah is King here who is to save, the subject sinks to depress it as we have it in our versions, “let the king hear us,” as if our thoughts were not to rise above David. ² “Of heaven,” mistaken ellipsis of L. P., no such words being in original or required. ³ “Our crying for help,”

more literal than “we call upon Thee” of L. P., or “we call” of A. V., as it is not usual in Hebrew to translate infinitives by finite verbs as in the present case. Infinitives absolute indeed are occasionally employed, but not infinitives constructive as here without the prefix *le*.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	8	8
Sense missed	4	4
Idioms missed	3	3
Ellipses mistaken	2	2
Ellipses missed	3	3
	—	—
	20	20
	—	—

PSALM XXI.

1 The King, O Jehovah, rejoices as being Thy Power ; and how¹ exceedingly² will He rejoice³ as being Thy Redemption⁴ ?

Verse 1.—¹ “And how,” mistaken pleonasm of L. P., these two words having equivalents in original, but therein have no place. ² “Exceedingly,” better retained as an adverb, and text of original adhered to, than converted into an adjective “exceeding” as in L. P. ³ “Will He rejoice,” more literal than “glad shall He be” of L. P. ; if the text has a verb a faithful translation ought to have one too ; I know that Bp. Wordsworth and our modern constitutionalists think, that it is the great merit of our L. P., that it extends the sense of the original, so it would be if that sense had been caught, or if every National Church had its succession of infallible interpreters ; albeit, if ellipses can only be supplied by

Oriental rules, and the primary and radical sense of almost all the Hebrew words, excepting those of constant occurrence were mistakes, and therefore admitted into our L. P. in a wrong sense by such men as Miles Coverdale, and Archbishop Cranmer, who really knew nothing of Hebrew, it is simply ridiculous to talk of the sense being extended ! How can the sense be extended where the primary significations of the inspired words are not attained ? But if even the parts of speech are not revered, as in the present case, how then ? why it is confusion confounded, I grant that some of these parts may be used otherwise on rare occasions, nevertheless except where those occasions are manifest,

2 Thou hast granted Him His desire;¹ and hast not deprived² Him of His request.³

3 For Thou hast succoured Him¹ with an abundance² of good³ things; and hast put a crown of riches⁴ on His head.

4 He requested life of Thee; Thou gavest¹ Him² length of days³ for ever and ever.

the rule must be followed, verbs in Hebrew to have verbs in the translation, adverbs in the original to have adverbs in the translation, &c.; instead thereof, we have in this one verse, two words in original made no account of, an adverb converted into an adjective, and a verb into an adjective, &c., yet according to Bp. Wordsworth our L. P. is never to be superseded! Surely we revisers have need of much pity, what with the retainers of pure Saxon words of the constitutional party, and the retainers of the so-called *Catholic* Vulgate words, of the Ritualistic party, the word of God seems bound, it can scarce creep out with so many blocks, and moreover to conform to our noble Liturgic Psalter, as Bp. Wordsworth would style it, and that its errors may be perpetuated for ever, all the parts of speech in Hebrew are to be deemed weak, they are to be moulded, forsooth, that they may do duty in behalf of the mistaken sense put upon the Hebrew words by the translators themselves. Surely never was a language tortured in such an unmerciful way! Yet this is one of the two sacred tongues, and the men who have chosen such a side, are reckoned Divines, Scholars and Dignitaries of the Church, and doubtless would be angered if they were told that they treat the Word of God despitefully. ⁴ *"At Thy Redemption,"* sense missed in our versions; for who can see Jehovah's Redemption by means of Christ as we have it therein? Our versions read as if the king was David and the deliverance his. The Targum however is express that the king in the

text is no other than "King Messiah," and as the Person spoken of is Jehovah Himself, the Redemption is also His, *i.e.* the Redemption of man.

Verse 2.—¹ *"His desire,"* idiom missed in our versions. "Heart" of the original being often used for the pronoun itself. ² *"Deprived,"* a root sense of the Heb. *manay*, and therefore better than "desired" of L. P., or "withholden" of A. V. ³ *"His request,"* idiom missed in our versions, pronouns being often supplied by an essential part of the external man, here we have "his lips," therefore by change of idiom "lips," have no place in our tongue.

Verse 3.—¹ *"Succoured Him,"* better than the antiquated word "prevent" and "prevented" of our versions. ² *"Abundance,"* better than "blessings" of our versions, whereby we have a metaphor superseded. ³ *"Good things,"* better in the present case, than "goodness" of our versions. ⁴ *"Riches."* As we have a figurative word here, and "riches" is the primary signification of the Heb. *paz*, "riches" must be the word: "pure gold," as the distinctive feature of the Messiah's crown, is far too literal. Septuagint, Arabic, and Vulgate have "a crown of precious stones," and Syriac "a crown of glory," which is perhaps better than "riches" of the Hebrew.

Verse 4.—¹ *"It,"* mistaken ellipsis of A. V. ² *"Even,"* mistaken ellipsis of our versions. ³ *"Length of days,"* better than "long life" of L. P., which indeed meets the sense of the text, but not the Hebrew idiom.

5 The utmost¹ of Thy glory² wilt Thou put³ upon Thy Redeemer⁴: a two-fold majesty⁵ wilt Thou put upon Him.

6 Thou hast constituted Him¹ a blessing² for ever and ever³: Thou hast made Him rejoice exceedingly⁴ in Thy presence.

7 'The King confides² on Jehovah; and in the love of the most High³ He cannot be separated.⁴

Verse 5.—¹ "*The utmost*," better than making the adjective a predicate, as in our versions. The adjective *godoul* here, I take for a superlative, as Gen. vi. 5, being one of those words which occasionally imply a superlative. ² "*Thy glory*," idiom missed in our versions. Here we require a change of construction; we have "Thy Redeemer," i.e. the second person for the predicate, and verb, therefore the subject also ought to be in the second. ³ "*Wilt Thou put*," ellipsis missed in our versions. I insert this verb from the second member of the parallelism, repetitions in the same verse being of rare occurrence in Hebrew poetry. I deny not, that there is another way of taking this passage, "The chief of His glory shall be thy Redemption," both are correct, and conformable to the Hebrew idiom, it is difficult to decide which is best. ⁴ "*Thy Redeemer*," sense missed in our versions, where we have the effect for the office, viz. "salvation:" but if Bp. Lowth's parallelism is to guide us, the second member thereof, proves that Person not Thing is referred to, the last words of which are "upon Him." ⁵ "*A two-fold majesty*," idiom missed in our versions. Here we have in the Text two synonymous words repeated, joined by the copula *vau*, which according to Stuart, &c. implies diversity, i.e. "double" or "two-fold," very applicable to the Messiah's case, viz. The Majesty He had before all worlds, and the Majesty put upon His manhood.

Verse 6.—¹ "*Thou hast constituted Him*," sense missed in L. P., which has "Thou shalt give Him;" though "give" and "make" of

A. V. are both senses of the word, "make," or "constitute" in behalf of the Divine economy to man, is here necessary. ² "*A blessing*," sense missed in our versions, where we have "felicity" in L. P., and "most blessed" in A. V.; I do not see why we should translate a substantive by a superlative adjective as in A. V.; see my criticisms on L. P., the first verse of the present Psalm: "a blessing" in my version is a literal rendering, except that I have a singular for the plural, often so used in Hebrew poetry. ³ "*For ever*," more literal than "everlasting" of L. P. ⁴ "*Made Him rejoice exceedingly*," idiom missed in L. P., where we have "make him glad with the joy." In Arabic it is common to have a verbal substantive or one synonymous after the verb, the only effect thereof is to intensify the verb, exactly as is the case with the infinitive absolute, a rule acknowledged by all Hebrew Grammarians. Here, for instance, we have a verb with a synonymous verbal substantive; how much the style is improved by applying this Arabic rule to the case before us, and thousands of similar instances, I leave to my readers. L. P. is as if it were "rejoice with the rejoicing of Thy countenance;" the A. V. is a compromise; "made Him exceedingly glad," except, that the intensifying is effected by an adjective instead of adverb, it is right.

Verse 7.—¹ "And why?" mistaken ellipsis of L. P., there being no equivalent words in original. ² "*The King confides*," mistaken ellipsis of L. P., which has "The King puts his trust." The Targum here also is very bold, as it again

8 Thy hand shall find,¹ all Thine enemies: yea, Thy right hand shall find all² Thy objects of hatred.³

9 Thou wilt make them like a fiery furnace in Thy¹ day²: Jehovah in His wrath will swallow them up,³ and a fire⁴ shall devour them.

10 Their fruit wilt Thou root out from the earth; and their seed from the children of men.

11 For they spread¹ evil² of Thee: they thought of³ purposes⁴ which are impossible.^{5 6}

12 For which reason, Thou wilt give them the back;^{1 2} on Thy remnant^{3 4} wilt Thou set^{5 6} their faces.

has "The King Messiah confides."³ "Most Highest" of L. P. not English. ⁴ "Separated," a sense of the Arabic, better than "mis-carry" of L. P.

Verse 8.—¹ "Shall find," better than "feel" of L. P., which is no sense of the Hebrew word. ² "All," ellipsis missed in our versions. "All" is extant in the Sept. Arabic, Chaldaic and Vulgate, and doubtless is not so in Heb. Chaldaic and Syriac, forasmuch as it is not usual with the Orientals to make a repetition in one member of a parallelism, found, in another. ³ "Thy objects of hatred," from the Arabic.

Verse 9.—¹ "In Thy day," idiom missed in our versions. The Hebrew *poncem* with suffix being often used for the simple pronoun. ² "In Thy wrath" of L. P., and "thine anger" of A. V. are very unusual senses of the Heb. *poncem*, being only once so used in the A. V.: I have taken the word as a pronoun, though I confess to finding the sense of "anger" in the Syriac and Chaldaic. ³ "Swallow them up" of A. V. here is right: Sense is missed in L. P. in "destroy," as the ungodly are not to be destroyed. Good were it for them if that, were, to be their end. ⁴ "And the fire." The Chaldaic here, has "the fire of Gehenna."

Verse 11.—¹ "Spread," sense missed in our versions. The primary sense of the Heb. word is

"spread," therefore that sense had better be retained; thereby the ungodly are considered punished in the fire of Gehenna for "deeds" rather than "designs" of our versions: inasmuch as both have "intended." ² "Evil," better than "mischief" of L. P. ³ "Thought of," better than "imagined" of our versions. ⁴ "Purposes," mistaken ellipsis of A. V., which has "mischievous device." ⁵ "Which are impossible," sense missed in our versions. As the text refers to the slanders and blasphemies of heretics, which were *their* performances, we are not justified in accepting the mistaken ellipsis of our versions, "that they did not perform them;" perform has no equivalent word in the text. ⁶ "To perform," mistaken ellipsis of our versions.

Verse 12.—¹ "Thou wilt give them the back," sense missed in our versions. Here we have the analogy of a race. As my version is literal, and has a proper sense, those of our versions cannot be allowed: "Shalt Thou put them to flight" is the term in L. P., and "shalt Thou make them turn their back," A. V. Passow on the Greek word *nōtos* gives two senses, whereas our translators gathered only one, and that one the wrong. It signifies, says Passow, not only to "flee," but also "to pass in a race," because the winner shows his back to those

13 Show Thy power, O Jehovah, we will sing exultingly¹ of Thy strength.

"behind him," therefore I can keep here to the primary sense of the words in the text, which our translators could not, and we shall see that my sense is perfectly agreeable to the context. ² "*The back*," sense missed in L. P.: no such liberties can be taken with the sacred text as here in the L. P.: wherein the Heb. *shekhem* "back" or "shoulder" is translated "flight." ³ "*On Thy remnant*," sense missed in our versions. The word in the text *marthoreem* is evidently a verbal noun from the Hiphil form of *gothar*, although not used as such in the A. V.; "strings" of our versions only finds such a rendering in the present text, although it has the sense of "cords" elsewhere: Septuagint, Arabic, and Vulgate are express for "remnant," and therefore I on their authority accept it. ⁴ "*Thy*

bow," mistaken ellipsis of L. P., there being no equivalent for such words in the original. ⁵ "*Wilt Thou set*," sense missed in our versions, which take the Heb. word for "making ready," L. P. "strings of a bow," and A. V. "arrows on strings," instead of "setting the faces" of the ungodly on the backs of the saints in the race, which, had been set before them. ⁶ "*Thy arrows*," mistaken ellipsis of A. V., there being no equivalent for such words in the original.

Verse 13.—¹ "*We will sing exultingly*," idiom missed in our versions. Here we have in the text two synonymous verbs in the future joined by a *vau*. In such a case, according to § 139 of Gesenius' Grammar, the two verbs form but one idea, and one of them must be rendered by an adverb.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	16	8
Sense missed	11	8
Idioms missed	8	7
Ellipses missed	2	2
Ellipses mistaken	5	4
Pleonasm mistaken	1	0
	<hr/> 43	<hr/> 29

PSALM XXII.

PROLOGUE.

It is not often that I have troubled my readers with a disquisition on the Titles of a Psalm, neither would I now had not commentators urged me that way. This Psalm is one of the first magnitude, prefiguring the Passion of the Messiah, and as such appointed by the Church to be used on Good Friday. If a title, therefore, at any time has weight, we expect to find it now, at any rate, we do not expect to meet with a mystery without a key, but so it is. Commentators who have taken the Fathers for their guidance, and commentators who get their Hebrew knowledge

from the Jews, have both erred grievously herein. This they get, by ignoring the only royal, living road to the Hebrew, the Arabic. Take for instance, Bp. Wordsworth, a representative of these schools, a full tithe of whose commentary on this Psalm is fine writing on the title, which he thus turns, "Upon the Hind of the Morning." Let the Bishop show us in the received text one certain place where the Hind is made a type of the Messiah, and I have done. It is running metaphors and types to death to invent them hap-hazard, without Scripture proof. But we will set these Jewish and Patristic authorities aside, which are really worth nothing on a question of Hebrew Philology, and see if we cannot get from the Arabic a sense equal to the emergency. Let my readers then turn to the Arabic word *ghazalat*, which is the word for "hind," as Bp. Wordsworth rightly notes, and they will also find it to be the word for "light." Now what can be simpler? Away with senseless mysteries and human types of the Messiah! "For the morning light," or "For day-break," and it appears probable that the Psalm was not only used on the anniversary of the great Hebrew Feast Purim, but for their daily morning sacrifice; inasmuch as, turning to the Targum, we have the title thus, "On the virtues of the perpetual morning sacrifice."

Albeit the Bishop for once meddles with the Arabic, for after giving us the title of the Syriac thus, "On the Passion of the Messiah, and the calling of the Gentiles," he adds, the Arabic also is the same. I should like to see the Bishop's Bible hereon, inasmuch as my Arabic Bible passes over the titles as I do, the Psalms having no titles; moreover it would be a gain to sacred literature to know that the Arabic has left its text the Septuagint and taken a title bodily, of some twenty words, from the Syriac version. The Septuagint and Vulgate conform to my version of the title, and give us one which voids a capitulation of the Psalm, and instead thereof fixes its use, thus, "For any religious solemnity, (this is a sense of the noun *telos* given by Passow) for the morning's help." With regard to our Authorised Version, which is the Bishop's pride, I admire its discretion herein, and good were it for the Bishop if he had followed it in the title for this Psalm, as his rule is elsewhere, inasmuch as it has carried the Hebrew words into the English text thus, "To the chief musician upon Aijelesh Shahar." If commentators miss a sense, and get into fine writing thereon, they give a great deal of trouble to their successors.

Now we will leave the Bishop, and the title, and enter on what is much more important, the text of the Psalm itself. And here I must dwell the longer, as it is the first time I have been challenged thereto by the errors therein. Three times in this Psalm we have a superfluous Aleph, and it is for a translator to account for their appearance, and the more so, as many Protestants outstrip the very Jews themselves in their boastings of the extreme purity of the text. For instance, on the weakness of the text herein, the superfluous Alephs, the Jews in their Masora confess to 48 words with this very superfluous Aleph, whereas many Protestants tell us that the text has come to our hands without the

change of a letter. Notwithstanding, What, if the Aleph is superfluous in twice 48 places or ten times 48, for all such calculations of the Jews have been proved to be false and grossly understated? However their own confession to 48 places gives us the admission of a principle, therefore whatever Absolutists say, we, as Christians must adopt it, whenever that letter makes a word at variance with the ancient versions or parallel places in questions of paramount importance.

The Jews at the end of the first century doubtless purposed great evil to the text, and if their power had been equal to their malignity, it would have been in an evil case. They are, however, accused by divers of the Fathers, Justin Martyr especially, with having corrupted both the Hebrew and Septuagint texts, and he even gives us whole passages which were omitted therein in his time, but which originally found a place in the text. However, the Septuagint must in his time or shortly after have been set at liberty as it was adopted generally by the Christians, hence the fury and malignity of the Jews against it, their excommunications and anathemas for the use thereof, and the origin of the versions of Aquila, Symmachus, and Theodotion. As these latter made their versions for the express purpose of establishing their impieties, their perversions of the Sacred writings are great, albeit their tendency answered a purpose for which they were never intended, that of helping for a long time to preserve the purity of the Septuagint text.

The Septuagint version, from the date of its exclusive Christian proprietary, has had its text further established by its endless versions, the Vulgate, Syro-hexapla, Sahidic, Coptic, Æthiopic, Arabic, Armenian, &c. &c. However it is not only the Septuagint which has fought the Church's battles against the Jews, but the Syriac version withal, a version, made direct from the Hebrew like the Septuagint itself, and made early in the second century. These two versions doubtless acted as checks against further Jewish aggressions and perversions as long as there was any controversial contact between Jews and Christians. This contact must have terminated very early, and possibly, fortunate for us that it so happened: the reason which may be assigned for this is, that the learned Jews retired after their expulsion from Jerusalem to Babylon of the Chaldees, and from thence went in and out amongst the Christians, using the Chaldaic amongst themselves, just in the same way as the Irish, &c. do amongst us. So exclusive were the Jews herein, that there is reason to believe that not a single Christian Father was conversant in their tongue; certainly, not one of them has quoted from the Targums which were undoubtedly in existence from the days of the Apostles, or from any subsequent Rabbinical literature. This observation is now trite, and has been often made by the learned.

Taking for granted the malignity of the Jews against their sacred writings for containing endless prophecies and types of a Messiah, whom, they had deliberately rejected, let us weigh as nicely as we can their power for evil. I think then we must allow, that it was very great over

both the Hebrew and Greek texts as long as the Temple stood, seeing that the High Priest had a power over all, of their own nation, by permission of the Roman Government, limited only to the taking of life, and had withal Sacred Scribes and Lawyers by profession, to do their bidding. Moreover, as Christianity was planted orally, and by prophecy, (for Christians had their prophets), and lived under persecution and always on the defensive, it is easy to understand, that before their own Canon was shut up, and they were in possession of the Canon of their enemies, that they omitted certain texts and diluted such others as *they* thought pinched them the hardest.

Albeit, it is the nature of Catholics and Heretics to have certain contemporary texts, which they deem most conclusive for establishing their tenets, yet these texts have their day, and give way for others: take for instance any work on Episcopacy or Sectarianism of the present day and two or three centuries back, and we shall be surprised at the change of favourite texts for the support of the same cause, take also our Hymns, are they not ever on the change? Now apply the same arguments to the Jews and Christians. The reason is, not only that our ears are fond of novelties, but vice changes and error is always shifting, hence the necessity of standing Parliaments, Senates, and Convocations, new laws and canons are constantly made necessary, and fresh texts must be taken from the divine quiver, to meet the occasion. St. Peter and his contemporary missionaries fetched from the living word such arrows as were meetest for their then opponents, and as they could not turn them aside, they took those which they deemed the most dangerous to their cause and broke them, or as they thought, took the poison out of them. For having the power to obliterate and dilute they obliterated and diluted accordingly. These texts, however, must have been very few, or more noise would have been made, and their time was short to effect the change, for their power was short, and these texts were by no means the strongest, but rather the fittest for such men in such times.

This was direct perversion, all the remaining aggressions on the part of the Jews are more or less indirect. Their power for evil on the destruction of their city and temple was not annihilated but only curtailed, for they were still owners of the Original. The Septuagint indeed became the exclusive proprietary of the Christians. Another version from the Hebrew, the Syriac, itself an Oriental, was used at Antioch by the Christians in that Patriarchate; these were checks against Jewish malignity, but only checks. That the Jews were the sole owners of the Hebrew original for more than a thousand years, gave them, as we must admit, certain advantages over the Christians. This ownership they effected, partly by retiring to Babylon on the destruction of Jerusalem, where Hebrew, or rather Chaldaic, one remove therefrom, was the living language, and partly by retaining it as their language, when it expired amongst the natives. Albeit this exclusive proprietary apparently caused a change of feelings in them towards the Christians, thereby hatred

appears to have passed over into contempt, their fears were more for perverts from themselves; for Christians by losing their language had lost all power of converting them, for how could the Christian teachers change Jews when they had not the means of applying the Scriptures in their own language?

Here we may pause and meditate on the Jews and their pursuits at Babylon till the eleventh century, when they were expelled by the Saracens; whatever may have been their contempt for Christians fortified by their possession and use of the original, we may be sure in the course of transcribing a prophecy of the Messiah, that they would never make a doubtful word plain. Living in a spiritual atmosphere of versions without end, and from the sixth century Mahomet, not Christ, their visible enemy, obliterating and diluting the Scriptures would not be an act of primary achievement, yet we can believe that they would not scruple at the change of a letter if it only affected a Christian testimony of the first magnitude.

And let not my opponents say, that if my words are true history, we must have lost all, and that we could never have such a Bible as is extant; not so, for Holy Scripture is full of types and prophecies of our Messiah, so that if you cut out or lop one, you make another more prominent; all the Scriptures, all the Prophets and Psalms speak of Him, so that losing a few testimonies does not make the rest of less value, for in a parallel case, substituting earthly things for spiritual, would we cast away a fine estate because a neighbour had invaded it by establishing a right of road? or if the sea had made inroads would we despise what was left? So, let us value our spiritual treasure; it is an *infidel* observation, that if one mistake can be proved in the text by means of human frailty or malignity, we know not *what* is true and need believe nothing; infidels *may* say so, being out of the spiritual net, but Christians are still caught by the meshes of internal evidence, which are as strong to the believer as if he had the words from God made visible.

Moreover, good oftentimes comes out of evil; so here, for the Jews having cast off the Septuagint, and established three versions of their own, one that of Aquila, an Apostate Jew, A.D. 128, and the other two those by Theodotion and Symmachus, of the Ebionite sect, who accepted Judaism, and therefore called Jews by the ancients. Aquila's Version is quoted in the Talmud of the sixth century, and was used generally by the Jews till the rise of Mahomet, when they were again in a fright at the force of even *its* testimonies to our Messiah, and so by a decree of their Senate forbade the use of *any* Greek version. In this way was Jewish malignity checked, first by the Christians by means of the Septuagint and Syriac versions, and then for near five centuries by Aquila's, a version made by one of themselves.

And now I come to the question of the Vowel points, the cause of my present digression, for we have in this Psalm six mistakes caused by their introduction. I have said that the Jews had an amazing advantage over

Christians as long as they could keep the Hebrew or rather Chaldaic alive, but about the sixth century it had become Rabbinical, and in the tenth, owing to their own wandering habits, their expulsion from Babylon by the Mahomedans, and the Mahomedans enduring no language under their sway but the Arabic, they found their adopted language expiring, which set them on a better vowel system than they then had.

At that time, three weak consonants, Aleph, Vau, and Jod, were made to do double duty, not only to serve their original purpose as consonants, but also as vowels, one or more of them being introduced into the root words, so that the uninitiated could not tell which were vowels, and which consonants: as this confusion confounded, could not pass current in a dead language, and that language their sacred writings, a method of points and small lines placed over or underneath the consonants, was introduced to meet the evil, albeit for doing this, faithfulness as well as skill in the expiring language was requisite, not only all the Alephs, Vaus, and Jods which were consonants, had to be retained in the text, but all which were originally vowels, or rather *matres lectionis* as scholars word it, had to be shut out. The Jews confess in their Masora that they did not perform this important work with the accuracy required, that they retained 48 superfluous Alephs in the text, and within one chapter, Ezekiel xl., Jod has been uncanonically shut out 34 times; but if their confessions reveal this, where they and the Messiah are not *clearly* reflected on, what are we to expect when they are? The present Psalm, for instance, is very bold thereon, and hence we may account for three superfluous Alephs and two Jods, and the omission of one Vau. I do not prove them from conjecture, that age I trust is past, not to be revived, but from the ancient versions, and these vowel points and their effects were completed long after the versions, therefore the versions, if any where, must have weight here. But what can we expect of Jews, who instead of being followers of Shiloh, are, as our immortal bard words it, sons of Shylock, men who for centuries have been lost to everything but gold, and who for the love of it, at our Reformation, turned themselves into hawkers for the sale of Tyndale's New Testament, thereby to their power establishing that which they professed to detest and anathematise, and at this day their magnates scruple not to build Christian churches where required, as a mercantile speculation!

Albeit, some will assert, that so saying, you deny a Providence over the Word of God: not at all, there is a Providence over it, just the same and no more than there is over morality and His Church. If our own experience proves that morality often suffers, and His Church well nigh stamped out at the hands of wicked men, just so, His Word may be mutilated and more or less recovered as it was in the days of Josiah. Do we not see at this present moment, Protestants joined hand in hand with the besom of destruction to sweep whole churches of their own creed from the face of the earth? They *may* prevail herein, but if they do why should not Jews against the text of the word of God? What mortal

man can say that it is more sinful to blot out a portion of the Church's Bible, than to blot out the Church itself? If a man then will question the existence of a Providence, if such wickedness be proven, I answer that Providence is not proven by the immediate destruction of all high-handed sinners as in the case of Nadab and Abihu, Uzzah, Ananias and Sapphira, &c., for then, where would be the day of reckoning? but in clothing them with curses, cutting them short and bringing good out of evil. For high-handed wickedness has commonly a very short career: that man's power herein is not equal to his will, like acute pain it is of *short* duration, Lactantius shows in his history of the persecuting Emperors, wherein we find that the more violent persecutions were short and the deaths of the instigators thereof lamentable. Albeit never was a plot for the extirpation of Christianity better conceived than that of the Emperor Julian's, he adopted the very same principle now devised by our own politicians, *i. e.* the stopping the supplies of the Church's ministers, and alienating their revenues, but he had scarcely put the machinery into working order when he was carried off by the hand of an unseen power. Our own Queen Mary had scarce got the powers under action for the bloody work she had resolved on when she was taken off. Just so, when the Rulers of the Jews had agreed to blot out and dilute the prophecies on behalf of the Messiah, they had scarce put their hand to the work when an unseen power removed them and their city from the face of the earth.

Thanks be to God, the Jews never afterwards attained the same power, they could never see their way to extensive corruptions in the face of the Syriac version, the Septuagint, and their own Greek versions. They therefore made a precedent for our Romanists, and denounced *all* versions in a language understood by their people; their wise men found their errors compromised, and therefore, about the seventh century, made ignorance the mother of their devotion, and denounced the use of all versions. Nevertheless, in the course of transcribing, if there were two ways of writing a bold Christian evidence, they would be sure to take the weakest, and again when the punctuators had their turn, they would not aid such prophecies, but leave the old vowel letters in the text in addition to the new, so, to their power marring the sense.

With the exception however of such prophecies wherein the versions for purposes of detection and restoration of the text are invaluable, the Hebrew compared with the Septuagint and its versions is generally living, sublime, and rises to the occasion worthy of an inspired author: two or three times on an average in every verse the Greek on the contrary is below par, requires amendment, proves its human agency, and in this respect, bears no comparison with our New Testament.

1 My God, my God,¹ why hast Thou forsaken me? Why art Thou so far from being my help?² Is it for matters of³ my transgressions?⁴

2 O my God, I cry in the day-time, but Thou answerest not, and in the night-season I keep¹ not silent.

3 For Thou dost dwell¹ in² the sanctuary³: Thou dost dwell⁴ amidst⁵ the praises⁶ of Israel.

4 Our fathers confided on Thee: they confided on Thee and Thou didst deliver them.

Verse 1.—¹ "Look upon me," mistaken ellipsis of L. P. taken from Septuagint, no equivalent words being in the original. ² "*From being my help*," better than "from my health," of L. P. ³ "*Is it for matters of*," better than "and from the words" of our versions. ⁴ "*My transgressions*," sense missed in our versions, whereof the L. P. has "my complaint," and the A. V. "my roaring." The L. P.'s is no translation, while the A. V., though a fair rendering of the Heb. word *sheogoh*, yet it is inconsistent with the words of the Gospel narrative, for, in the narrative of our Saviour's passion on the cross what word is there to justify such a word as "roaring?" Now as the Syriac, Arabic, Septuagint, Vulgate, and Æthiopic have severally "transgressions," and the second letter is an Aleph, I turned to the word *sheogah* omitting the Aleph, and so find the very word "transgressions" of the ancient versions. I make no doubt, therefore, that this is an error of the punctuators, who omitted the erasure of the Aleph used for the matres lectionis, when changed for the vowel points. This is the first error of the kind I have detected in the first twenty-two Psalms. I notice it particularly, and I hope my readers will deem it important, as it makes the Psalm consistent with the Gospel narrative.

Verse 2.—¹ "*I keep*," as the only equivalent in the original is a per-

sonal pronoun in the dative, therefore by an ellipsis supplied of substantive verb we get "I have," or "I keep," but not "I take," of L. P., which latter is not in accordance with the Heb. idiom.

Verse 3.—¹ "*Dost dwell*," mistaken ellipsis of our versions; mine I get from the second member of the parallelism according to rule, our versions from no rule: A. V. is the substantive verb "art" which is incorrect, where the verb can be supplied from the text, albeit the L. P. is "continuest," altogether uncanonical and therefore has no place. ² "*In*," ellipsis missed. It is found in Sept. Arabic, and Vulgate. ³ "*Sanctuary*," sense missed in our versions. The word is, as I have rendered it in Sept. Arabic, and Vulgate, the Hebrew being uncertain. ⁴ "*Thou dost dwell*," sense missed in L. P. As the A. V., I have translated the Heb. word *joshab* in connection with the pronoun "inhabit," or "dwell;" L. P. is utterly wrong in transposing and translating it "continuest." ⁵ "*Amidst*," ellipsis missed in our versions. The preposition "in," having been accepted note ³ in one member of the parallelism, it also may, by Oriental idiom be accepted in the other. ⁶ "*The praises*," L. P. "worship" is again wrong, whereas A. V. is right; the Sept. supports the A. V., excepting that it has the word in the singular instead of plural, as in Heb.

5 They cried to Thee and were delivered;¹ they confided on Thee and were not disappointed.

6 But¹ I am a worm and no man: the² reproach³ of men and contempt of the people.

7 All who see me deride me; make¹ mouths,² wag their head, saying,

8 Flee¹ to² Jehovah³ that He might deliver you:⁴ Let Him deliver you,⁴ if⁵ He would favour⁶ you.⁴

9 But Thou hadst cut me off¹ from² the³ womb: Thou hadst extended me⁴ at⁵ my mother's breasts.

Verse 5.—¹ "*Delivered*," as A. V., which is better than "holpen" of L. P.

Verse 6.—¹ "As for me," mistaken ellipsis of L. P., there being no equivalent words in the original. ² "Very," mistaken ellipsis of L. P., there being no equivalent words in the original. ³ "*Reproach*," as A. V., which is better than "scorn" of L. P.

Verse 7.—¹ "*Make*," a sense of the Hebrew word *potar*, and is much better than "shoot" of our versions. ² "*Mouths*," a sense of the Hebrew *sophok*, thus we have a Heb. sense "shoot out the lip," properly reduced to our idiom "make mouths."

Verse 8.—¹ "*Flee*," sense missed in our versions, which have "trusted," instead whereof, if we look for the Hebrew verb *gola* in Arabic, we find a sense for fleeing, never "trusting" or anything analogous thereto. S. Jerome in his Heb. version has "confugit," which proves that the right sense of the word has had a foot-mark amongst us occidentals, which however became effaced by the versions in use amongst Latins and Greeks. As to our translators herein, although they already had six Hebrew verbs for "trusting," on authority of Vulgate and Septuagint, they must needs add another, though never to be used elsewhere in that signification. ² "*To*," better than "on" of our versions; "to" is a radical

sense of the preposition *ail*, "on" if a sense at all is of rare usage. ³ "*Jehovah*." The L. P. here has left its text, the Septuagint, which as usual has Lord, and rendered Jehovah by God. ⁴ "*You*," idiom missed in our versions; change of construction "him" in Heb. must be avoided, when reduced to our idiom. ⁵ "*If*," not "seeing" as in A. V., which for the Heb. particle *ki* is no translation. ⁶ "*He would favour*," sense missed in our versions: "have" of L. P. is no translation of the Hebrew *hapitz*, and "delightful" of A. V. is not so agreeable to the context as "he would favour."

Verse 9.—¹ "*Hadst cut me off*," sense missed in our versions, where we have "take." We may be tolerably certain that our translators have erred most grievously herein, as they have rendered no less than one hundred and one different Hebrew verbs by this same verb "take," whereof the present word *goakh* is never so rendered elsewhere: in ascertaining the proper sense of the present word, I turn as I always do when in a difficulty to the Arabic, and there I get "exterminate," "destroy," and so "cut off." Sept. "drew me forth" was the first to set us occidentals on a wrong scent, Syriac has "feed me," Aquila "struggled with," S. Jerome's Heb. version "my defender;" therefore as the versions are inconsis-

10 From the womb¹ have I been cast away² by Thee : ³From my mother's womb hast thou cast down⁴ my power.⁵

11 Be not Thou far from me, for perplexity is near if there be no helper.

tent with themselves, we have another reason to suspect error herein. That my readers may judge for themselves, as to the incompetency of our translators for the great work committed to them, and its results by means of Lexicons with Vulgate words or Jewish authorities, I will occasionally give them their renderings of a Hebrew word, used only half a dozen times as, this word *gōaakh*. In the present case it is "take" as already shown; in Judges xx. 33, and Ezekiel xxxii. 2, we have "came forth," and made one of thirty-two verbs for "come;" in Job xxxviii. 8, it is "brake forth," one of fifty-three verbs for "break;" in Job xl. 23, it is "draw up," and so made one of twenty-four verbs for "draw;" and Micah iv. 10, it is "labour," and so made one of nine verbs, of that signification. Who can suppose that such different significations can come from a verb of the same root? The very context ought to extract some uniformity of meaning, but here there is none. The fact is, certain Saxon words, about twenty or thirty, are made a sort of refuge for the destitute; whenever our translators were hard pinched for the correct sense of a Hebrew word, one of these words, whereof the nation is so proud, was made to do duty. Expedients of this sort are legitimate enough, for national essays and plays, but they are poor and miserable subterfuges when they enter into the manifestation of the Word of God. ² "*From*," sense missed in our versions, wherein we have "out of," the context however requires a particle of time, not place. ³ "My mothers," a mistaken ellipsis of L. P., no such equivalent words being found in the original. ⁴ "*Extended me*," sense missed in our versions, wherein we

have "Thou wast my hope," L. P.; and "Thou didst make me hope," A. V.: which renderings are somewhat heretical, affecting the manhood of Christ: if He was perfect man what sort of infancy are we to define for Him, the man Christ Jesus in his infancy, having all the Christian graces then, fully developed and in active operation, as here "Thou wast my hope," and "Thou didst make me to hope?" Instead thereof, turning to the Arabic we have "extend" and "make plain," the providence of God and His predestination thus clearly prophesying the crucifixion of Christ at His very infancy. ⁵ "*At*," mistaken ellipsis of L. P., wherein we have, without any equivalent in the original "when I hanged yet."

Verse 10.—¹ "*From the womb*," mistaken ellipsis of L. P. Such translations as we have here for two very simple words, "ever since I was born," instead of "from the womb" are not to be tolerated; if we allow such a license, we may make anything of anything. The A. V. here is literal and correct. ² "*Have I been cast away*," sense missed in our versions, wherein we have "I have been left" L. P., and "I was cast" A. V. This verb *sholakh* in a good sense Hophal form is altogether exceptional, and requires a remove or two from the primary signification to make any sense thereof: this is the process for so doing, given by Gesenius, "I was cast upon Thee from the womb," i.e. "I have committed myself to Thee," and so we have what I have just protested against, our Saviour's infancy improperly so called, whereas, take the bad sense wherein it is always elsewhere so used, and it is perfectly catholic, and agreeable to the context, "have

12 Many bulls encompass me: strong¹ bulls of Basan encompass² me.

13 Their mouths gape upon me; as rampant¹ and roaring lions.

14 I am poured out like water, and all my bones have separated themselves: my heart like wax has¹ melted amongst my bowels.

15 My strength is dried up like a potsherd, and my tongue cleaves fast to my jaws:¹ but Thou dost give² me for death's dust.

16 Dogs encompass me, a multitude¹ of evil-doers surround me²: they pierce³ my hands and my feet.

I been cast away." ³ "Even," mistaken ellipsis of L. P., for which there is no equivalent in original. ⁴ "*Hast Thou cast down,*" sense missed in our versions. I have inserted canonically, the verb of the first member of the parallelism "cast away," or "cast down," into the second member of the parallelism, instead of which our translators have applied another mistaken ellipsis, that of the substantive verb. ⁵ "*My power,*" sense missed in our versions, where in we have "my God." The Heb. noun *ail* is indeed God in a secondary sense, but, its primary sense, is "strength," or "power," therefore so will I take it here.

Verse 12.—¹ "*Strong,*" better than "fat" of L. P., which is indeed taken from the Sept., but is no sense of Heb. adjective *abbeerem*. ² "*Encompass.*" As it is the nature of the Hebrew poetic parallelism to repeat a synonymous verb in the same sense there is no reason why we should find elliptical words to vary the expression as in L. P. here, "close me on every side;" and A. V. "have beset me round."

Verse 13.—¹ "*Rampant,*" L. P. here, is nearer the original than "ravaging," of A. V.

Verse 14.—¹ "Even," of L. P., a mistaken ellipsis, there being no equivalent thereof in the original.

Verse 15.—¹ "*Jaws,*" better than "gums" of L. P. ² "*Give,*" better than "bring" of L. P., or "brought" of A. V., it being a nearer sense of the verb's root.

Verse 16.—¹ "*Multitude,*" better than "council" of L. P. ² "*Surround me,*" mistaken ellipsis of L. P., wherein we have "layeth siege against me." ³ "*Pierce,*" this is the second instance of a superfluous Aleph in the Hebrew, whereby a great testimony in behalf of the Messiah is set aside by the received text. Therein it is, with the Aleph, "as a lion"; let him who can, try to make any sense of such a word; yet we are to hear the cant of those who have an end to answer, that the Jews, whatever may be their malignity otherwise, could not but be faithful in the transmission of God's word: when they transformed their vowel letters into points *all* those letters were erased from the text. In the present case, that the word may conform to the ancient versions and the Gospel narrative, we must erase two superfluous vowel letters, an Aleph in the middle and a Jod at the end, and substitute a Vau. Our translators here, both L. P. and A. V., doubtless regarded the Gospel narrative, and therefore accepted the "they pierced" of the Sept. without scruple. The Sept., however, is well supported, it has in its behalf

17 They gaze at¹ all my body :² they ³ look, staring at me.

18 They distribute my garments amongst them ; but for my vestment they do cast lots.

seven ancient Hebrew MSS., the Syriac, Arabic, Æthiopic, Vulgate, and S. Jerome's Heb. version, and even the Chaldaic Targum makes a compromise, thus "they have pierced me, they bite as a lion my hands and my feet." The great Masora also is not consistent, as it has a Kthib reading of Shurek for Jod, retaining, however, the Aleph. In a case such as this the ancient versions are invaluable, as they enable us to unravel Jewish perplexities made, when they changed their vowel system. Their minds, however, were set to do evil with regard to this prophecy long before the change of the vowel system, inasmuch as Symmachus has, "sought to bind," and Aquila, the apostate, "they bound." These versions were made for the express purpose of diverting our prophecies and substantiating Jewish error, therefore they must bear the credit of making a precedent herein, in behalf of the punctuators in after ages.

Verse 17.—¹ "*They gaze at,*" sense missed in our versions. Here again, Aquila, Symmachus, and the punctuators have endeavoured to mystify Catholic Christians, the two first by the permutation of a vowel into a consonant, and the punctuators by accepting their fraud when they had the means of knowing that it was but a vowel, and thus we have another superfluous Aleph before the verb *sophar*. It is marvellous that our translators did not avoid their error herein ; it was only in the preceding verse that we found them exceeding bold, steering clear of the rock which the Jews had cast in their way, and taking refuge without scruple in the Septuagint and the Gospel narrative ; they have given us "they pierced," as if there were no received text in existence, why not have used the same discretion

here? We have the death of the Messiah still prefigured, the same malignant hands at work to veil it over, the same cause of error the permuting a vowel into a consonant, and the very same Aleph to effect it. There is the same Gospel narrative for our guide, wherein there is nothing so absurd or incredible as the fact of our blessed Saviour being able to count all His bones when hanging on the cross, and all His bones, let my reader remember, include those below, behind, and those covered by flesh and those covered by bones, bones within bones! Against this Jewish perversion, for I can call it no less, we have arrayed against it the same authorities, with one exception, as we had in behalf of "they pierced," the Septuagint Syriac, Arabic, Æthiopic, and Vulgate, are all decisive for the 3rd person plural without an Aleph, in which case we have, instead of the Messiah counting all his bones, the ungodly multitude *regarding* His bones, thus fulfilling a prophecy that not a bone of His should be broken, and in piercing His hands and His feet *without* any great regard this would have happened. But another prophecy is fulfilled herein, which I rather prefer, "that they shall look on Him whom they have pierced," the sense of looking the Heb. *sophar* well bears. I prefer the sense of "looking" here rather than "regarding," as more in conformity with the idiom of poetic parallelism, as we have here another verb for "looking," in the second member of the parallelism ; repetition of similar verbs or nouns being a main feature of Hebrew poetry. I said that with one exception that the authorities for "they looked" are the same as for "they pierced," that exception is S. Jerome's Heb. version ; concerning this version, I refer criticism to

19 But be not Thou far off,¹ O Jehovah: ² O my strength, make haste to my help.

20 Deliver me¹ from destruction; deliver² Thy only-begotten³ from the power of the dog.

21 Save me from the lion's mouth: Hear and deliver me² from the horns¹ of the wild bulls.³

22 I will celebrate Thee¹ amongst my brethren: I will celebrate² Thee in the congregation.

the 26th Psalm, &c., this being another proof that it is no veritable Heb. version. ²“*Body*,” better than “bones” of our versions, a part of the body being often expressed for the whole. ³“Stand,” mistaken ellipsis of L. P., no equivalent being in the original.

Verse 19.—¹“From me,” mistaken ellipsis of our versions, no such words being in the original. ²“Thou art,” mistaken ellipsis of L. P., for which again there is no equivalent in the original.

Verse 20.—¹“*Me*,” idiom missed in our versions, words, as before remarked, like “my soul,” being often used for personal pronouns. ²“*Deliver*,” ellipsis missed in our versions. This verb being used in the first member of the parallelism, according to the Heb. idiom, it is not repeated in the second. ³“*Thy only-begotten*,” sense missed in our versions. My-only-begotten is a literal translation of the Hebrew, but in such a case a good sense cannot be obtained, therefore we must change the construction of the person, an idiom of frequent occurrence amongst the Orientals, see Stuart's Gesenius's Grammar, § 565. How much better such a rendering is “Thy only-begotten,” obtained by this rule, than “my darling” of our versions, I leave to the judgment of my readers.

Verse 21.—¹“*Hear and deliver me from the horns*,” idiom missed in our versions. Here we have an instance of *constructio praeognans*, which implies more than the words literally express, although there is no direct ellipsis, see Stuart, § 566.

Hereby we again prove how much better it is to translate canonically than by conjecture: instead of my version, the L. P. has “Thou hast heard me also from among the horns,” and A. V. “For Thou hast heard me from the horns.” ²“Also from among,” “also” and “among” mistaken ellipses of L. P., for which there are no equivalent words in the original, they have both crept into the text of L. P. from its author not recognising the figure just named, the *constructio praeognans*. ³“*Wild bulls*,” better than “unicorns” of our versions. The animal here alluded to in the text is evidently the Rhinoceros, as this corresponds to the one-horned animal in the text and a living creature in the East, whereas unicorns of our versions are fabulous and have no existence: as Rhinoceros would be displeasing to my Saxon critics, that *fiction* may be voided in the sacred writings, “wild bulls” will probably satisfy many.

Verse 22.—¹“*Thee*,” idiom missed in our versions, “thy name” being often used for the pronoun itself; scholars will bear me out, that verbs of calling and naming are synonymous in many cases with the substantive verb “To be,” and if verbs of that signification why not substantives? ²“*I will celebrate*.” The verbs of the 1st and 2nd members of the parallelism being synonymous, it is better to render them the same, according to the Hebrew idiom, than “declare” and “praise” of our versions.

23 Let all¹ the godly² celebrate Him, let all the seed of Jacob praise Him; yea, let all the seed of Israel reverence Him.

24 For He has not magnified Himself¹ nor abominated the poorest² of men:³ neither does He hide Himself⁴ from them, but when they cry⁵ to Him, He hears them.

25 My praise is of Thee in the great congregation: my vows will I perform in the sight of those who fear Thee.¹

26 The poor¹ shall eat and be satisfied: They who seek Jehovah shall praise Him, He will let them³ live² for ever.

27 Let all the ends¹ of the earth be mindful and be converted to Jehovah: yea, let all the families² of the Gentiles worship Him.³

Verse 23.—¹ “*Let all*,” ellipsis of “all” missed in our versions: as we have “all” twice repeated in this verse, according to Hebrew style, it is out of the text, though understood and required in our idiom. ² “*Godly*,” idiom missed in our versions. “*Godly*” being ordinarily expressed by a periphrasis, “fearers of the Lord.”

Verse 24.—¹ “*Magnified Himself*,” This I get from the Arabic; for the Hebrew *bazah*, “magnifying Himself,” i.e. God not being above hearing the poor, “humbling Himself,” senses of this kind I find; but not “despise” of our versions. ² “*The poorest*,” idiom missed in our versions, wherein we have “the low estate of the poor,” L. P. and “affliction of the afflicted,” A. V.; which latter is indeed literal but at variance with the Heb. idiom, since it is one of the modes for expressing a superlative, see § 456 Stuart, the same word repeated, the second being in the genitive as here, “poor of the poor,” i.e. “the poorest.” ³ “*Of men*,” ellipsis missed in our versions. Such words as these may be supplied in almost all languages. ⁴ “*Himself*,” idiom missed in our versions, where instead of “his face,” we ought to have the reflexive pronoun as is so often shown.

⁵ “*Cry*,” better than “called” of L. P.

Verse 25.—¹ “*Thee*,” idiom missed in our versions. Change of construction as to persons is evidently required here. “*Thee*,” we have in the first member of the parallelism, and “*Thee*” must be continued in the second.

Verse 26.—¹ “*The poor*,” better than the “meek” of A. V. ² “*He will let live*,” sense missed in our versions. Therein the hearts of the righteous are constituted the subject, whereas Jehovah is the subject, therefore the verb must be in the singular and precede the plural substantive as required. ³ “*Them*,” idiom missed in our versions. Change of construction as to person again required, the 3rd person is used in the first member of the parallelism, the 3rd therefore must be continued in the second.

Verse 27.—¹ “*Let all the ends*,” sense missed in our versions. Verb impersonal is required here, it is contrary to fact to say as our versions do, that *all* people in the days of the Messiah are mindful, and are converted. ² “*Let all the families*,” sense missed in our versions. The same observation again applies here, for *all* the Gentiles do not worship Him. ³ “*Him*,” idiom

28 For the kingdom is Jehovah's: and He rules¹ over the Gentiles.

29 Let all the fat¹ of the earth eat, and worship Him; let all who are going down² to the sepulchre³ worship⁴ Him, for⁵ no one can keep himself⁷ alive.⁶

30 And a seed¹ shall serve Him; and it shall be recounted² in³ the generation of the Lord.

31 They shall come and ¹declare His righteousness; to a people who shall be born, what² He³ has done.⁴

missed in A. V. Change of construction as to person is required, the 3rd person is used in the first member of the parallelism, therefore the 3rd must be found in the second.

Verse 28.—¹“*Rules*,” better than “Governor” of our versions, a present tense is used in the first member of the parallelism, and as we have a participle in the second, that also ought to be rendered by another present rather than the substantive in our versions.

Verse 29.—¹“*Let all the fat*,” sense missed in our versions. A verb impersonal is required here; the same observation applies here as in verse 27. ²“*Let all who are going down*,” sense missed in our versions. The same observation also applies here. ³“*Sepulchre*,” better than dust of our versions. Dust, in connection with the dead, being often used for sepulchre. ⁴“*Worship*,” better than “kneel” or “bow” of our versions. As the verb in the first member is worship, the verb in the second being synonymous, ought also to be “worship.” ⁵“*For*,” sense missed in our versions. The *vau* here

evidently ought to be illative, and not connective, to the detriment of the sense. ⁶“*Keep alive*,” better than “quickened” of L. P. ⁷“*Himself*,” idiom missed in our versions, “His soul” of original being often used for the reflexive pronoun, therefore not “his own soul” of our versions.

Verse 30.—¹“*A seed*,” mistaken ellipsis of L. P., wherein we have “my seed,” the “my” not being in the original or required. ²“*Recounted*,” better than “counted” of L. P., or “accounted” of A. V. ³“*In*,” better than “for” of our versions.

Verse 31.—¹“*The heavens*,” mistaken ellipsis of L. P., no equivalent word being in the original, the word is taken from the Vulgate, it is not in the Septuagint or other ancient versions. ²“*What*,” better than “whom” of L. P., or “that” of A. V. ³“*The Lord*,” mistaken ellipsis of L. P., no such word being in the original; the word is taken from the Septuagint. ⁴“*Done*,” sense missed in L. P., it is not what the Lord “has made,” but what He hath “done,” in connection with a verb of declaring.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	23	15
Sense missed	19	17
By errors in received text	5	5
Ellipses mistaken	20	4
Ellipses missed	5	5
Idioms missed	14	15
	86	61

ANNOTATIONS.

(A.) In this Psalm we have three New Testament quotations, a portion of the 1st verse in Matt. xxvii. 46; the 19th verse the same chapter, v. 35; and 22nd verse in Heb. ii. 12, excepting that the 1st verse is abridged from the Septuagint, the three quotations correspond exactly with both Greek and Hebrew.

(B.) Besides the jumble of Alephs, Vaus, and Jods in this Psalm, within these first twenty-two Psalms, I find that the Masora admits in its Keri that Vaus are in the text for Jods, Psalm v. 9; ix. 19; x. 10; xi. 1: Jods for Vaus ix. 13; x. 12; xvii. 11 and 14. Superfluous Jods xvi. 10, and xxi. 2. Omitted Jods x. 5, which any scholar may test by looking for the circles in the received text. I can even show a superfluous Aleph Psalm xviii. 40, which is in the Psalm but not in 2 Sam. xxii. in the word *tazrani*.

(C.) My readers may expect of me satisfaction as to the language spoken by our Saviour on the cross: I make no hesitation in declaring it to be Syriac: the Hebrew is *Eloi, Eloi, lamah ozavthani*? Chaldaic is *Eloi, Eloi, metol mah sabacthani*? while Syriac is *Eloi, Eloi, lamamah sabacthani*? The only difference between the Syriac in the text and the words in the Gospel narrative, is the addition of an *n*, a weak letter, a letter used in MSS. by the Syrians and Chaldees as a substitute for dagesh, but not heard in speaking; those languages being without the dagesh point of Hebrew, for the doubling of a letter. Therefore Dr. Phillips' observation that the Targums were then in existence from the word *sabacthani* being found therein was altogether uncalled for. Bishop Wordsworth is without note or comment hereon.

PSALM XXIII.

1 Jehovah is my Shepherd: I can want nothing.

2 He has satiated¹ me in grassy² places:³ He has satiated⁴ me by still⁵ waters.

Verse 2.—¹ “*Satiated*,” sense missed in our versions. “Feed me,” of L. P. is no translation of the Hebrew *rovats*, and is without any support from the ancient versions: “Maketh me to lie down” of A. V. is certainly a metaphorical sense of the word, and is to be used in connection with sheep and goats, but not human beings, there is a better sense, in such a case;

and whereas cattle are “filled” when they lie down, “satiated” is the word for human beings, and is found in the Arabic Hiphil form. ² “*Grassy*,” sense missed in our versions, wherein we have “green,” which is no sense of the word. “Green” in Hebrew is *yerek* in all passages, whereas “herbage” and “grass” are the significations for our present word *destrē* in Hebrew;

3 He has answered¹ my desires :² He guides³ me in ways of righteousness for His name's sake.

4 If so be, I walk through the valley of death's shades, I need not fear evil ; for Thou art with me : Thy bountiful feeding² ³ will comfort me.

Arabic, and Septuagint. ³ "*Places*," better than "pasture," and "pastures" of our versions. The Hebrew word *nəouth* is of rare occurrence, and the Arabic equivalent is never used as "pastures," but "districts," "tracts," &c. ⁴ "*Satiated*," sense missed in our versions, wherein we have "lead" and "lead forth." I find the verb *nohal* in Arabic used for "quenching the thirst," i.e. to satiate by drinking as *rovats* was to "sate" by eating, in which case they are synonymous verbs, and so I take them, which enables me to carry out the parallelism in our present verse, a main feature of Hebrew poetry. This rendering is not unsupported by the ancient versions, as it is found in the sense of "nourished" in the Septuagint, Arabic, Vulgate, and S. Jerome's Heb. version, the latter of which versions is express "enutrivit." ⁵ "*Still*," better than "comfort" of L. P., which is no translation.

Verse 3.—¹ "*Answered*," sense missed in our versions, wherein we have "restoreth my soul" in A. V., and "convert my soul" in L. P.; "restoreth" of A. V. is indeed the sense of Septuagint, but "convert" of L. P. is not the primary sense of the word in any ancient version. Albeit, as in accordance with the early Fathers and ancient Jewish Rabbis, I translate the Psalms with reference to three parties, the godly of all ages, David, and the Messiah or Christ; "restore my soul" of Septuagint in reference to Christ is hardly suitable, and therefore appealing to the Arabic, found also, in Gesenius's Lexicon, the Heb. *shooov* is not only restore, convert, but replied to, answered, which last, so soon after the Messiah's fervent prayer on the cross, I ac-

cept. ² "*My desires*," better than "my soul" of our versions. The word *nephesh* is a word of very wide signification, it is not only "soul," &c., but "cravings," "desires," "mind," "longings," &c. therefore as "desires" is agreeable to the context "I can want nothing" of verse 1, I accept it. ³ "*He guides*," better than "leadeth" of A. V., or "bringeth me forth" of L. P.

Verse 4.—¹ "*Bountiful*," idiom missed in our versions. Here we have in the original two words, which, literally translated, may be rendered thus, "Thy staff and Thy staff;" this ought to send us to our Grammars, and there we find, § 443, Stuart's, "two nouns connected by a conjunction, one is sometimes employed as an adjective." Also, § 456, "by repetition of two synonymous words, a superlative is often expressed." Thus if we, by these two rules, convert one of the nouns before us into an adjective, with an intensive signification, and understand the staff as a wand of office for ruling, we get shepherding, and then as in the Arabic "feeding," and with its adjective intensified "bountiful." Let my reader now compare my rendering and our versions with the context, and let him judge for himself which is the more agreeable thereto, "Thy bountiful feeding comforts me," of 4th verse, and Jehovah "has satiated me in grassy places;" "has satiated me beside still waters," the context preceding in 2nd verse, and "a table wilt Thou prepare me," and "my cup which Thou hast made me to drink," the context succeeding in 5th verse, and "Thy staff and Thy rod," of our versions. What connection has a rod with a

5 A table wilt Thou prepare me¹ in the presence² of those who have grieved me³: my head Thou hast anointed with oil: my cup which Thou hast made me to drink,⁴

6 It is¹ indeed² exceedingly³ good,⁴ it will follow me⁵ all the

feast? ² "*Feeding*," better than "Thy staff" of our versions, as just shown. ³ "*They*;" pleonasm of "they" missed in A. V. Nothing more common than a pleonasm of pronouns in Hebrew, therefore that of "they" in text here, must needs disappear in a translation.

Verse 5.—¹ "*Me*," idiom missed in our versions. Heb. *poneem* is one of those nouns often used in the place of a pronoun as so often shown. ² "*In the presence*," better than "against" of L. P. ³ "*Have grieved me*," sense missed in L. P. wherein we have "that troubled me," whereas a table in Sheoul against them that trouble the Messiah and His saints can never be right; it is more than is revealed, that war is always going forwards in hell between the saints and the lost previous to the day of judgment, which this table implies; the vision by anticipation of Dives and Lazarus in Abraham's bosom does not proclaim that. ⁴ "*Which Thou hast made me to drink*," sense missed in our version. Instead of my rendering, L. P. has "shall be full," and A. V. "runneth over." Gesenius did not detect the etymology of this word *reva-jâ*, he makes it a feminine noun, although only used twice with the same letters in the Bible, and then gives the sense of "abundance," "abundant drink," whereas if the word be taken as a passive participle of the verb *ravah*, we have "which Thou hast made me to drink;" all that is required to make it the passive participle is to take one of the Vaus in the middle of the verb as assimilated with the other, which in the case of quiescents as here, is the rule rather than the exception: this rendering of mine I get from the Arabic.

Verse 6.—¹ "*It is*," ellipsis missed in our versions, which is necessary to the sense, if the last word be taken as a passive participle as I have done. ² "*Indeed*," more agreeable to the context here than "but" of L. P., or "surely" of A. V. ³ "*Exceedingly*," idiom missed in our versions. We have in the text "good and good," just such another phrase as "staff and staff" of verse 4, therefore by the same rule there dilated on, I take one of the nouns as intensifying the other, "exceedingly good." There is a point worthy of observation here with respect to the word *chesed* we are upon, which is this, that though a very common word in Hebrew and not uncommon in Arabic, it is almost always used with a good sense in Hebrew and a bad in Arabic, viz. "envy," proving thereby that words develop themselves in the East to contrary significations in just the same manner as they do with us; take for instance our "prevent;" 300 years since it was used in a good sense, now a bad, then it was to "assist," now "impede;" albeit, I doubt whether 500 years separated the Arabic of Lane's Lexicon from the Hebrew, so much as 300 have effected for ourselves. ⁴ "*Good*," better than "loving-kindness" of L. P., or "goodness" of A. V. ⁵ "*It will follow me*," better as an impersonal in connection with cup, than with "goodness and mercy" of our versions. ⁶ "*Even*," better as intensive particle than a connective as in our versions. ⁷ "*Into*," ellipsis missed in our versions. Such an ellipsis as "into" is very common, and is here necessary to the sense. ⁸ "*My dwelling-place*," this is the literal rendering of a Hebrew substantive, and therefore much better than converting it into a verb as in our

days of my life: even⁶ into⁷ my dwelling-place⁸ amongst⁹ Jehovah's people¹⁰ for evermore.

versions, "I will dwell." ⁹ "*Amongst*," more agreeable in connection with the context than "in," of our ver-

sions." ¹⁰ "*The people*," better than "the house" of our versions in connection with context.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	14	12
Sense missed	5	4
Idioms missed	3	3
Pleonasm missed	0	1
Ellipses missed	2	2
	<hr/> 24	<hr/> 22

PSALM XXIV.

1 The earth in¹ its³ entirety² is Jehovah's: the⁴ people⁵ and the things abiding⁶ thereon.

2 For He rested¹ it on the seas; and fashioned² it on the floods.

3 Who shall ascend Jehovah's mount? or live¹ in His holy place?

Verse 1.—¹ "*In*," better than "and," of our versions. The *van* being often used for prep. *be*, when a primary person is subjoined to a thing less important, for which see Gesenius's Lexicon; moreover, in the present case, the preposition itself is in the text of both Syriac and Septuagint. ² "*Entirety*," better than "fulness" of A. V., in which sense the word is now of rare use, as for "and all that therein is" of L. P., it must be censured as no translation. ³ "All," mistaken ellipsis of L. P., it having no equivalent in the original, though found in Septuagint. ⁴ "The compass," mistaken ellipsis of L. P. having no equivalent in the original. ⁵ "*The people*," better than "the world" of our versions: Gesenius in his Lexicon allows the Heb. *taivail* to signify all the inhabitable regions of the earth in contradistinction to the inhabitable and un-

inhabitable parts of the earth implied in *erets* and 2nd the inhabitants thereof: people, I get from the Arabic. ⁶ "*Things that abide*." As I have just taken *taivail* to be "people," it appears perfectly contextual, and is likewise agreeable to the sense of the Hebrew word, to take the next word as "things that abide," so that besides people we may have the remnant of the creation as Jehovah's, which our versions do not bear.

Verse 2.—¹ "*He rested*," better than "founded" of our versions, the Heb. *yosad* being equivalent to the Arabic *wasud* "cushions," and so "rest" or "lay down." ² "*Fashioned*," better than "established" of A. V.; "prepared" of L. P. is very near; my word "fashioned" I get from the Arabic, wherein I find the synonymous sense "formed."

Verse 3.—¹ "*Live*," better than

4¹ He whose hands are innocent,² and whose heart is pure,³ who has not sworn⁴ to a falsehood⁵ intentionally,⁶ nor sworn⁷ ⁸ for the sake of⁹ reproach.¹⁰

"rise up" of L. P., or "stand" of A. V., seeing that the context has reference to heaven.

Verse 4.—¹ "*Even*," mistaken ellipsis of L. P.; no such equivalent particle being in original, nor required. ² "*He whose hands are innocent*," idiom missed in our versions. In original the adjective is before the substantive, therefore according to rule, the adjective is not to qualify the noun, but to be the predicate of the sentence, the verb of existence to be implied, see Stuart, § 446. "Innocent hands" here, are in relation to swearers, as shown in 2nd member of the parallelism. ³ "*Whose heart is pure*," idiom again missed in our versions. Our translators lie under the same censure here as in the last note, they having again failed to attain a rule now well certified in our Grammars, not having made the required distinction between an adjective before the noun and an adjective after. ⁴ "*Hath not sworn*," sense missed in our versions, wherein we have "lift up," and "lifted up." However, *nosô* is a word for swear, the necessary word "hand" to make it so, being supplied from the first member of the parallelism; "lifting up the hand" being the symbol for swearing amongst Orientals. That swearing, is the subject here, is proved by the two Oriental versions of the Hebrew, the Syriac and Chaldaic, which are express for my rendering "hath not sworn." Even our A. V. has made this word *nosô* in connection with hand, a verb of swearing elsewhere, it therefore only missed it here from not understanding the nature of the Hebrew parallelism. In the present case "hands" are found in the first member of the parallelism, by rule therefore we are to supply them in the second, and so we get "hath not sworn." ⁵ "*To a falsehood*," sense missed in

our versions, wherein we have "unto vanity." This error has occurred from mistaking the sense of the previous verb *nosô*. Our present word *shove* has, according to Gesenius, three senses, 1st "evil," 2nd "falsehood," and 3rd "vanity," whereas our translators have never given the primary sense nor second but only the third. As the Arabic fails in giving the sense of "vanity" at all, I hope the two first senses will find a place in any future revision. ⁶ "*Intentionally*," sense missed in our versions, wherein we have "his mind" L. P., and "his soul" A. V., whereas Hebrew *nephesh* being a noun of "purpose," as well as "mind," and "soul," I follow the Syriac for my rendering "intentionally." ⁷ "*To deceive*," mistaken ellipsis of L. P. without authority of original, or any ancient version. ⁸ "His neighbour," mistaken ellipsis of L. P., having no authority in original, Syriac, Chaldaic, or S. Jerome's Heb. version, but this time, having the authority of Septuagint with its versions Arabic and Vulgate. ⁹ "*For the sake of*," sense missed in our versions; L. P. has not recognised the prep. *le*, neither could it, for having accepted other nouns and verbs to those in the original, the preposition could find no place therewith, whereas A. V. having taken the noun annexed in quite another sense to that determined on, of course was unable to fix rightly its preposition. ¹⁰ "*Reproach*," sense missed in our versions, wherein we have a noun rendered by a verb in L. P. "to deceive;" and the noun with the prep. *le* just noted, converted into an adverb of same sense in A. V. "deceitfully," whereas it is neither one nor the other, but rather "reproach" which I get from the Arabic. Aquila also in Origen conforms herein, having the Greek

5 He shall obtain a recompense¹ from Jehovah: and forgiveness² from God his Redeemer.³

6 Here¹ is the family² of His disciples³: they⁴ who find⁵ Thee⁶ are the family⁸ of⁹ Jacob.⁷

word *epithesis* "attack," "conspiracy." As to the Septuagint and its versions, the Vulgate and Arabic together, with S. Jerome's Heb. version, they, I presume, form the basis of our reading "deceitfully;" whereas Syriac and Chaldaic have uncertain significations. As this is the last word of a verse termed by commentators, a *locus vexatus*, I ask my readers to compare the two parts of the two members of the parallelism and judge as to the probability of my version being correct. In the 1st we have "he whose hands are innocent," and in the 2nd "he who has not lifted up his hand" (or sworn) to a falsehood intentionally: and again in the 1st we have "whose heart is pure," and in the 2nd nor "sworn to a falsehood intentionally," and "nor sworn for the sake of reproach."

Verse 5.—¹ "*A recompense*," better than "blessing" of our versions. ² "*Forgiveness*," better than "righteousness" of our versions. Gesenius has "justice," as a sense of the Heb. word, which is good; the Arabic, however, which I have accepted, is better. ³ "*His Redeemer*," better as in apposition with preceding noun, than in a state of construction with "of," as in our versions.

Verse 6.—¹ "*Here*," a sense of pronoun *zeh*, and better than "this" of our versions. ² "*The family*," better than "generation" of our versions. ³ "*Of His disciples*," sense missed in our versions, wherein we have "of them that seek Him." In the first place it is not exact truth, that God's generation only seek Him, as is implied here, for many seek, and do not, and will not find. The Arabic version gave me the first clew in the crux before us, towards unravelling mysteries which were quite beyond

the powers of our translators, this it does by making the verb for seeking intermediate with "finding." How much better "Here is the family of those who find Him," than "those who only seek Him" of our versions, I leave to my readers. Albeit there are other and better ways of rendering the Heb. word *dorash*, inasmuch as its primary sense in Arabic is "erase," "obliterate," which immediately after "forgiveness," of preceding verse appears a very appropriate sense, in which case we should have it thus, "they who are pardoned;" however, another sense is to "train," "discipline," &c., wherefore, I have accepted this in my version "His disciples." ⁴ "*Even*," mistaken ellipsis of L. P., which has no equivalent in original, nor required. ⁵ "*Who find*," sense missed in our versions, wherein we have "of them that seek," L. P., and "that seek," A. V.; repugnant to this, I have shown, note ³, that an Oriental verb for "seeking" is an intermediate, having its counterpart sense that of "finding." ⁶ "*Thee*," idiom missed in our versions, wherein we have "Thy face," which word I have so often shown, is of frequent use for the personal pronoun. ⁷ "*Are the family of Jacob*," sense missed in our versions, wherein we have intercession of saints most clearly substantiated; by, omission of the ellipsis "are the family," and substituting the vocative particle "O." Here is the verse as rendered in A. V., "This is the generation of them that seek Him: that seek thy face, O Jacob." If such a rendering means anything it is an *address* to Jacob. The Syriac, Septuagint, Arabic, Æthiopic, and even Vulgate, all void the difficulty by the insertion of "God" before "Jacob," thus

7 Let your princes¹ lift up the gates : yea, O ye ancient gates, be ye lifted up, and the King of glory will enter in.

8 Who is this King of glory ? The Almighty¹ Jehovah ; Jehovah, He who is mighty in battle.

9 Let your princes lift up the gates : yea, O ye ancient gates, lift up, and the King of glory will enter in.

10 Who is this King of glory ? Jehovah of hosts, He is the King of glory.

"the sight of the God of Jacob," omitting the suffix pronoun "Thy" in the substantive "face" or "sight;" the Chaldaic has "who may seek with confidence the face of Jacob for ages," thereby, giving no countenance to the Romish doctrine of Intercession of Saints. S. Jerome's Hebrew version is the only version that can be claimed as an authority for our rendering. S. Jerome, like our translators, must have translated the Hebrew literally without regard to consequences, the difference of idiom between East and West, or the nature of the Hebrew ellipses. Now, we will see, how the ellipsis in the case before us is to be supplied, and it shall be done canonically and nothing fetched from conjecture. It is most easily effected, inasmuch as we have "generation" or "family," as I have it in the first member of the parallelism, therefore "family" is the word to be applied in the second, according to § 550 of Stuart, and thus we have sense and a catholic expres-

sion. As for the verb, let it be the substantive verb "are," or a form of *amar*, "shall be called," a most frequent ellipsis amongst Orientals, for which see Cowper's Syriac Grammar. Christians are not only the spiritual children of Abraham but also of Jacob, being Israelites indeed, though not according to the flesh. ⁸ "*The family*," ellipsis missed in our versions. ⁹ "O," mistaken ellipsis in our versions, by admitting which, a very great error has crept into our versions.

Vorse 7.—¹ "*Let your princes*," sense missed in our versions, wherein we have "your heads," as applied to gates : Septuagint, Arabic, and Vulgate are express for "princes."

Vorse 8.—¹ "Almighty," idiom missed in our versions, "strong and mighty," the literal translation and rendering of our versions is one of the forms for expressing a superlative in Hebrew, see Stuart, § 438, two synonymous words with copula as here.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	12	12
Sense missed	9	9
Idioms missed	4	4
Ellipses missed	1	1
Ellipses mistaken	7	2
	<hr/> 33	<hr/> 28
	<hr/>	<hr/>

PSALM XXV.

1 To Thee, O Jehovah, do I bring¹ myself.²

2 O my God, to Thee do I prostrate myself,¹ I will not be ashamed²: Nay³! let mine enemies⁴ exult over me!

3 Indeed¹ none who uphold² Thee shall be ashamed; but³ they shall be ashamed^{4 5} who uphold⁶ vanity.⁷

Verse 1.—¹ “*Bring*,” better than “lift up” of our versions. This Psalm is, as the Syriac title well puts it, an example, or a *form* of confession, and suitable for all penitents; we therefore require in the present verb, in its prologue, its very fountain-head, a word meet for the soul’s prostration, as Aquila has it, and Symmachus gives us *prospitō*: albeit a synonymous sense with this I cannot find in the Hebrew *nosō*, the nearest thereto being “bring,” which I take, rather than that of our versions. ² “*Myself*,” idiom missed in our versions, “soul” therein being often used for the reflexive pronoun.

Verse 2.—¹ “*Do I prostrate myself*,” sense missed in our versions, in which we have “I have put my trust” L. P.; and “I trust” A. V., whereas instead of a word for lifting up, as in our versions, we want a word for self-abasement, and prostration its very counterpart, and this sense our present word *botakh* has in Arabic in its radical signification, which is a sufficient reason for my rendering. ² “*I will not be ashamed*,” idiom missed in our versions. Having accepted the first verb in a sense of prostration, I am enabled to translate the present verb in the 1st person as in the original, whereas our versions having given a wrong sense to the first verb are pressed to change the construction as to the person thus, “O let me not be confounded” L. P., and “Let me not be ashamed” A. V. ³ “*Nay*,” better than the “neither” of L. P., and “not” of A. V. The context requires an ab-

solute “nay!” to introduce an affirmative, which our present particle *al* admits of. ⁴ “*Let mine enemies*,” sense missed in our versions, inasmuch as when a penitent is abasing himself, as represented on either side of our present text-words, it is altogether incongruous for him to pray, that his enemies may not abase him, so far from it, when he is prostrating himself to his God, he forgets his enemies, or if they intrude themselves, as Shimei and Michal did to David, he says “curse thou,” or “I will be yet more vile,” for which reason instead of a negative as in our versions, I make it an affirmative, “let mine enemies.”

Verse 3.—¹ “*Indeed*,” better than “for” of L. P., or “yea” of A. V., a sense which I have taken from the Arabic version. ² “*Uphold*,” better than “hope in” of L. P., and “wait on” of A. V. This is again another instance of ignorance of root-words existing in the 16th and 17th centuries: a secondary sense of our word *kivvoh* was attained by our translators by “hope” and “wait,” as proved by the Vulgate in other places, but the Vulgate could not prove which, was a primary sense and which, a secondary; this could only be effected by a living language, whereby we find in Arabic that a synonymous verb with “strengthen” is the radical signification: thus, instead of giving our partialities to a primary sense in the present word, we have voided it, in every instance, and always taken a secondary: the Vulgate after the Septuagint is not thus, having “sustinent” for its text-

4 Show me Thy ways, O Jehovah : and teach me Thy paths.

5 Cause me to walk¹ in Thy faith,² and do Thou teach me ;
for Thou art God, my Saviour,³ I do daily⁵ uphold⁷ Thee.⁴

word. ³ "*But*," ellipsis missed in our versions: I take this particle from the Arabic version, the sense requiring it. ⁴ "*They shall be ashamed*," better than "shall be put to confusion" of L.P. ⁵ "Such," mistaken ellipsis of L. P., there being no equivalent word in the original. ⁶ "*Who uphold*," sense missed in our versions, wherein we have its very counterpart "transgress." There is only one other instance of the Heb. *bogad* being used in the sense of "transgress" in our versions, which is 1 Sam. xiv. 33, where it might with equal propriety have taken another sense. Here then is another instance of the inestimable value of Lane's Arabic Lexicon to Biblical critics, inasmuch as even our latest Hebrew Lexicon, Davidson's Fuerst, asserts that our present word *bogad* is not found in the dialects, whereas any one who looks into Lane may see it, giving the very sense required for the present context "establish," corresponding exactly to the verb in the first member of the parallelism, so that there is nothing left to be desired. The sense of "cover," as given by Gesenius and Fuerst may be a secondary sense of the word, as it is easy enough for a verb to ring such changes as "uphold," "establish," or "settle," and then "protect," or "cover;" as man can establish himself in but few climates without a covering. My readers will perceive from this note, the utility of Lowth's parallelism, it going a great way in the present case, towards proving the truth of my criticisms hereon. ⁷ "*Vanity*," sense missed in our versions, wherein we have "to no purpose." As the Grammars testify, for instance Stuart's, § 534, adverbs in Hebrew are often used in the place of nouns, therefore here to pursue the parallelism, as

we have "vainly," vanity is the word.

Verse 5.—¹ "*Cause me to walk*," better than "lead me," of our versions; mine being a primary sense, "lead" a secondary, moreover "walk" is more agreeable to journeying, or "ways" and "paths" of preceding verse than "guide." ² "*In Thy faith*," better than "in Thy truth" of our versions. Our versions appear to have excluded faith as one of the cardinal virtues of a true Israelite, inasmuch as only twice is this indispensable Gospel-grace named in the Old Testament, and that represented by only one Heb. word *aimun*, yet faith in the coming Messiah was as much dwelt upon by the godly Jew, as Messiah come by the Christian, and "hope," its sister grace finds a place therein some fifty times, resolved from eleven different Hebrew words. Why should this be? Are we not taught in the VIIth Article of the Church "That they are not to be heard who feign that the old Fathers did look only for transitory promises." Yet with such a voidance of the word suggested by the Article in both our versions, one would have thought that they had been translated by Antinomians. This indispensable grace however can be resolved fairly from several words, and the word *emeth* in the present verse is a case in point; *ammāt* in Arabic being "religion," and in connection with Christ, a follower of Christ, or a Christian. ³ "My Saviour," better than "of my salvation" of our versions. We have indeed a genitive here, but by Rule § 422 of Stuart, "The gen. frequently stands where we might naturally expect apposition." The Septuagint, Arabic, Vulgate, and S. Jerome's Hebrew version are all express for Saviour "salvator." ⁴ "In," and

6 Remember, O Jehovah, Thy exceeding great mercies^{1 2} which,³ Thou hadst⁴ of old.

7 ¹Remember neither the offences of my youth, nor my covenant-breakings²: But³ according to Thy mercies remember Thou me, for Thy atonement's⁴ sake,⁵ O Jehovah!

"On," prefixed to Thee in our versions are mistaken ellipses, having no equivalent in the original, they are required however in our versions, through missing the sense of the following verb *kiyvoah*, again proving that I am right in my rendering of that verb. ⁵ "Daily," better than "all the day long" of L. P., or "all the day" of A. V. ⁶ "Long," mistaken ellipsis of L. P., there being no equivalent in original. ⁷ "Uphold," sense missed in our versions, wherein we have, "Hath been my hope" L. P., and "I wait" A. V., however see verse 3 note 2. That our versions are wrong, I prove further by the extraordinary transformation of the word to make any sense of it in L. P.; for the verb "I uphold," perfect 1st person singular, the L. P. has a substantive, thus "my hope," secondly the mistaken ellipsis "hath been," to supply the place of the verb transformed into a substantive, and thirdly because sense does not yet appear, the preposition "in" takes the place of the accusative particle: the A. V. is not quite so bad as it renders a verb by a verb, but likewise misses the sense, and therefore also gives a preposition instead of the accusative particle. The Vulgate again is very bold, it leaves the versions and again has "sustinui." ⁸ "Hath been," mistaken ellipsis of L. P. as already shown, having no word corresponding thereto in the original.

Verse 6.—¹ "Exceeding great mercies," idiom missed in our versions, wherein we have "Thy tender mercies, and Thy loving kindnesses," or rendered literally "Thy mercies and Thy mercies," which in the Hebrew Grammar is a mode of expressing a superlative

adjective or intensive noun, which therefore in the present case will run thus, "exceeding great mercies." ² "Tender" of our versions a mistaken ellipsis, having no equivalent in the original. "Loving" of our versions a mistaken ellipsis, having no equivalent in the original. ³ "Which," idiom missed in our versions. Here we have a pronoun "They," with the relative particle *kee*, a particle which has the power of converting personal pronouns into relatives, for which see Stuart, § 477 and Lexicons. How much better my rendering is, thus simplified, than the incoherent "for they" of A. V., I leave to my reader to judge. ⁴ "Ever," mistaken ellipsis of our versions, having no equivalent in the original.

Verse 7.—¹ "O," mistaken ellipsis of L. P., having no equivalent in the original. ² "Covenant-breakings," sense missed in our versions. If we are to close with the renderings of our versions, we have "sins and offences" L. P., and "sins and transgressions" A. V., two synonymous words with a *vau*, which resolved into the English idiom would be "very grievous transgressions," one of the substantives being transformed into a superlative adjective as so often stated; albeit *peschā*, one of the nouns, is scarcely "transgression," and therefore not synonymous. The equivalent word to Hebrew *peschā* in Arabic is by Gesenius made *fisk*, whereas it ought to be *faskh*, for the 3rd letter of the Hebrew is Ayin a guttural, and the 3rd letter of the Arabic *faskh* is Kha also a guttural, and gutturals are as scholars know permutable, whereas the 3rd letter of Gesenius's *fisk*, "iniquity" is not a guttural but a palatine, and gutturals and palatals are not permutable, there-

8 Very merciful¹ is Jehovah: Therefore has He established² a way³ for sinners.⁴

fore *fask* "iniquity," is not the equivalent word but *faskh*, and *faskh* is not "iniquity," but rather "covenant-breaking," for this reason I take "covenant-breaking" into my text. ³ "But," ellipsis missed in A. V. "But" is necessary to the sense, and found in the Syriac and Arabic versions. ⁴ "Atone-ment," sense missed in our versions, wherein we have "for Thy goodness," which is very poor and not worthy the occasion. I get "atone-ment" from the Arabic version, and seeing it was made by a Jew, I will not consent to a lower sense. The Heb. word *tonvoh* is a word of very wide signification, besides "goodness," we have "benefits," "propitiation," &c., and so we may get "atonement." ⁵ "The sake of," mistaken pleonasm of L. P., as it ignores *maan* of the original, which has ordinarily the sense of "the sake of."

Verse 8.—¹ "Very merciful," idiom missed in our versions, where we have "gracious and righteous" L. P.; and "good and upright" A. V., and if literally translated, "right and right," and from God to man "merciful and merciful," which I have often shown is a Hebrew mode of expressing a superlative, see Stuart's Grammar, § 438. Two synonymous nouns with a *vau*. ² "Has He established," sense missed in our versions, wherein we have "teach." For the Hebrew verb *yoroh* here, Gesenius is very unsatisfactory, he gives a mistaken Syriac derivation, and makes no venture at the Arabic; whereas Fuerst gives no less than four Arabic derivations, one of which *arai* is right, as thanks to Mr. Lane again I find the very word the context looks for, in its primary sense "establish." One would suppose, from the state of our versions, that we must have had a Minister of State in the 16th and 17th centuries whose duty it was to revise books

before leaving the press, erase all words which were not Saxon, and restrict the use of others which were, if not of popular usage. Otherwise, it is difficult to conceive how one word is made to have so many roots, and how so many staple words either never find a place when wanted, or if they do they are of such rare usage, as to have the complexion of foreigners. In the present case we find thirteen Hebrew verbs resolved into "teach," and such a common word with us as "establish" in our versions of rare occurrence, and only represented by one Hebrew verb. This verb *yoroh* is of frequent usage in the Psalms, but in the course of my criticism on the Psalm, presents itself for the first time now; when next met with we shall see whether "teach" or "establish" from the Arabic is the more agreeable to the context. Albeit, the Arabic is not unsupported, inasmuch as the Septuagint, Arabic version, and even Vulgate in "dabit," have words analogous to "establish:" S. Jerome's Heb. version appears to have been that which misled our translators herein as that has "docebit." This version of S. Jerome has I fear much to answer for in the matter of misleading our translators as I have proved, and hope to do so yet again if my life be spared me. ³ "A way," sense missed in our versions, and what sense is there in our renderings, "therefore will he teach sinners in the way." In what way? Let me endeavour to unfold it, and this I do without taking refuge in Beth pleonastic, and that, by making the Beth a part of the verb "establish," or, in other words a composite verb; in conformity with Hebrew usage as to such verbs, and so we have "a way" as the objective complement of the verb. ⁴ "For sinners," ellipsis of prep. *le* missed in our versions. It is necessary to

9 He has caused the tractable² to walk¹ by precepts³; yea He has caused the tractable⁴ to submit⁵ to His ways.⁶

my rendering of "way," as objective complement of the verb, and is supplied by the Arabic, Septuagint, Symmachus and Vulgate versions. S. Jerome's Hebrew version appears to have been the text from whence our translators took their three last errors.

Verse 9.—¹ "*Caused to walk.*" As we concluded the last verse by Jehovah establishing a way for sinners, surely "walk," the primary sense of the Hebrew *dorakh*, is better in connection with "way," than anything secondary or metaphorical as "guide," in our versions. ² "*The tractable,*" better than the "meek" of our versions. I get the sense of "tractable" from the Arabic, and it is surely much more contextual than "meek." Sinners are compared in Holy writ with beasts; now we may in regard to them, term certain ones tractable, teachable, docile, but not meek: a meek sinner of our present verse sounds very incongruous, therefore in accordance with the Arabic, I replace it by "the tractable." ³ "*By precepts,*" sense missed in our versions. We require a word analogous to the way Jehovah has established for sinners, in the previous verse, the course of discipline prescribed for penitent sinners in this life, and the "way," or rather "His laws" in the 2nd member of the parallelism: God's guiding meek sinners in judgment as we have it in our versions, sounds as if taken from the Genevan version, one of those versions wherewith our translators were limited by King James when revising our own Authorised one; it has a strong tang of Antinomianism. "A way for sinners to walk in," was missed in the last verse, and now God is made to guide a meek sinner "in judgment." I presume that the meaning of our translators is "with judgment," or "with discretion;" we cannot believe that they would teach us that judgment

of the meek begins in the life; either way it is certain that the "in judgment" of our versions has reference to God's ruling the meek, and that no mental eye can see the means whereby He rules by the "in judgment" of our versions, whereas "by precepts" of my version the means are prescribed, required both by sense, and the 2nd member of the parallelism. The fact is, our translators knew nothing of parallelism, often missed the primary sense of a word, and if they did succeed there, as in the present case, they missed a secondary, where especially needed. The Hebrew word *mishpot* before us, has no doubt the sense of "judgment" as a primary sense; but then it has "law," "statute," "precept" too; Gesenius noting that it is not only judgment but the rule of judging, and twice at least we have it so in our versions, Lev. xxiv. 22, and Psalm lxxxi. 4, where our translators themselves have rendered it "law." I take "by precepts," without scruple from the Arabic version, which is explicit, the original and other versions having words of wide signification. ⁴ "*Tractable,*" better than "the meek" of our versions, see same verse note ². ⁵ "*Submit,*" better than "learn," and "teach," of our versions. I get this sense of the word from the Arabic, and submission the effect of teaching is certainly not a lower signification of the word, a result, I believe, very satisfactory. If my version has a tendency to debase Holy Writ let it perish; but if my renderings, instead of sinking morality and divinity, almost in every instance rise above the spurious readings of our versions, let it stand. If I debase, I am a thief and robber of the Text as much as our contemporary Statesmen are thieves and robbers of sacred things in regard to the Irish Church, at the present

10 All the ways of Jehovah are merciful¹ and faithful²; to those who uphold His covenant and His testimonies.

11 For Thy name's sake, O Jehovah; pardon¹ my iniquity for it is great.

12 What man is there fearing¹ Jehovah? Jehovah² will establish³ him in the way he has embarked⁴ on.

13 His soul shall be tractable¹ in right things²: and his seed shall inherit the land.

moment, but Christ's sheep will hear His voice in both cases; they will protest against all alienations of sacred property, and if they perceive adulteration and a depreciation of God's word in my version, it will fall, as it deserves, into oblivion. ⁶ "*His ways*," better than the singular of our versions. It is moreover in the plural in Sept. and Arabic, and if so, it also proves that my rendering "precepts," note ³, is right also in the plural; taking the singular of the original as a noun collective.

Verse 10.—¹ "*Merciful*," better than "mercy" of our versions. Adjectives are comparatively rare amongst the Orientals, and have no forms appropriate thereto as with us, therefore as an adjective is required here by the sense; an adjective, I accept for my version. ² "*Faithful*," better than "truth" of our versions. The same remark applies here, as in the last note.

Verse 11.—¹ "*Pardon*," better than "be merciful" of L. P. The A. V. has "pardon," and the Arabic for the word is "take away," therefore pardon I accept.

Verse 12.—¹ "*Fearing*" better than "that feareth," of our versions. Several of the versions are a precedent for the participle of our versions, but the Hebrew is my authority for making it a substantive. ² "*Jehovah*," ellipsis missed in our versions. "Jehovah" is in the 1st member of the parallelism, and being required for the sense, I canonically put it into the 2nd. ³ "*Establish*," sense missed in our versions. As we have the same verb

here as verse 8 note ², thither I refer my reader. "*Statuit*" is again the bold reading of the Vulgate; and "docebit" S. Jerome's Hebrew version, which is again the stumbling-block whereby our translators fell. ⁴ "*Embarked on*," sense missed in our versions, wherein we have "choose," a sense taken from the Septuagint. Whereas I doubt much, whether that is the signification of the Hebrew word *bokhar*, inasmuch as both Gesenius and Fuerst only find that sense by means of a root with consonants permuted, and Lane gives the word with consonants unchanged. "Embarked on," or "set out upon," a sense admirably adapted to the present context, seeing that "Fear of the Lord is the *beginning* of wisdom!"

Verse 13.—¹ "*Shall be tractable*," sense missed in our versions wherein we have "shall dwell." Gesenius and Fuerst are worse than useless in getting "dwell" out of the Heb. word *lun* to make it conform to usage: Gesenius derives the word from Arabic *bat*; if we may derive at such a rate we may get anything out of anything, instead of which, turning to the Arabic Lexicon myself, I find *layn*, "being gentle," "mild," "tame," &c., in this way I find a very happy sense for the present context "shall be tractable." ² "*Right things*," sense missed in our versions, and no where else is the common word *tow* rendered in such an extraordinary fashion. My rendering is the primary sense of the Hebrew word which, thanks to the Arabic, in regard to the last word *lun*, I have been able to use;

14 Jehovah is the strength¹ of² those who fear Him: as³ His covenant teaches⁴ them.

15 Mine eyes shall ever be¹ on Jehovah; for He can draw my feet from an ambush.²

moreover it is a rare matter for an error to stand alone, it is almost sure to push other words away from their respective roots, that the translator might make sense out of his error.

Verse 14.—¹ “*Strength*,” sense missed in our versions, wherein we have “secret.” S. Jerome’s Heb. version is apparently again the cause of error to our translators. This is the only time our present word *lud* is met with in the Psalms, it is, however, rendered six times by “secret” elsewhere, and without further evidence I should say, each time wrong. In the present case there can be no doubt, inasmuch as the Septuagint, Vulgate, and Symmachus are all for my word “strength:” the Arabic has a synonymous word “glory.” “The Lord is the glory of those who fear Him.” The Vulgate is “firmamentum.” As the Syriac and Chaldaic have a word of another signification, “the gate of Paradise is for those who fear Him,” I pass them by and look for the Hebrew word in Arabic, and there find it resolved by “dominion,” “power;” therefore, I am satisfied that the Septuagint translators caught the right sense of the word. S. Jerome’s version is “secretum.” But why is S. Jerome to be deemed an oracle for the Hebrew, rather than the Arabic a living language, or even the Greek translators of Septuagint, living 600 years before his day, when Chaldaic was the spoken language of Palestine, it being a certain thing moreover that his attainments herein were of a very limited character? Yet we find our translators again and again getting a pretended Hebrew sense from S. Jerome, because forsooth he has left us a so-called Hebrew version. But wherefrom did S. Jerome derive his

Hebrew knowledge? we have heard of his being instructed by a Jew, but what if it be from Aquila, Symmachus, and Theodotion, Judaising blasphemous heretics, who made their versions for the very purpose of reviling Christianity, and obscuring the prophecies in behalf of the Messiah. I say this not upon mere conjecture, often have I been struck with his usage of their words, their Greek words latinised: as I more than suspect the truth of this remark, I must again return to the matter, especially so, if it be also true that our translators made very extensive use of this version for our own Authorised one, on the supposition that it was a *veritable* Hebrew version. The present is no doubtful case. Our versions have “secret,” St. Jerome’s is “secretum,” and Aquila’s the Jew apostate *aporrētum*, the corresponding Greek word for “secretum,” and Theodotion’s *musterion*. ² “*Of*,” better than “among” of L. P., or “with” of A. V. ³ “*As*,” more agreeable to the context than “and” of our versions. ⁴ “*Teaches*,” sense missed in our versions, which again follow S. Jerome’s so-called Hebrew, who again translates from Aquila, making “His covenant” the predicate to the verb instead of the subject as found in Septuagint, Arabic and Vulgate versions; the Chaldaic, Syriac and Hebrew all having “covenant” before the verb without any accusative particle.

Verse 15.—¹ “*Looking*,” a mistaken ellipsis of L. P., unnecessary, and without an equivalent in the original. ² “*Ambush*” better than “net” in our versions. If the Arabic be a guide in a word of rare usage, I find the Heb. *resheth* as having “ambush” for its primary sense, and “net” out of the Lexicon, and therefore certainly only a se-

16 Turn¹ to me and have mercy on me: for I am desolate and afflicted.

17 My¹ troubles are enlarged: bring Thou me out of my perplexities.

18 Look upon my very great misery¹: and pardon² all my sins.

19 Look upon mine enemies, for¹ they do abound: and they hate² me very³ bitterly.⁴

condary sense, whereas its primary sense is never found in our Bible, always the secondary, albeit, here "ambush" is the literal sense of the word, and especially agreeable to the context, and "net" only metaphorical, although metaphor ought surely always to give place to the letter, when the letter is suitable and meet, as here.

Verse 16.—¹ "Thee," a mistaken ellipsis of our versions, having no equivalent in the original.

Verse 17.—¹ "My," idiom missed in our versions. "My soul" being used, as I have so often noted, as a pronoun.

Verse 18.—¹ "Very great misery." Here we have again two synonymous nouns connected by *vau*, thus, "my misery and my misery," one of the many Heb. modes for expressing a superlative as often referred to, and therefore better as I have taken it than a repetition of synonymous expressions in our versions, that which we term tautology, "my adversity and my misery," L. P., or the ringing of another change, "mine affliction and my pain," A. V.² "Me," mistaken ellipsis of L. P. The Hebrew in itself is overcharged with pronouns, and often have to be dropped in a translation, therefore we cannot allow another influx of them in behalf of an incompetent translator as here.

Verse 19.—¹ "For" better than "how" of L. P.; *ke* is indeed a relative particle, but instances are so rare of its being used as such, that unnecessarily we are scarce

justified in using it in that manner; therefore I keep to its ordinary rendering as a conjunction. ² "Hate," sense missed in L. P., where we have "bear," a sense of the Hebrew verb *sonai* without precedent; in fact at this word and the two next the L. P. translator laboured under difficulties which he could not resolve, and therefore made a venture at a sense, having no regard to translation. ³ "Very," idiom missed in our versions. Instead of this and the next noun rendered as nouns, they ought, according to Oriental rule, to be translated as adverbs: for the present word as it has the sense of "vehemence" as a noun, as an adverb it becomes "very;" for this common word, L. P. has "tyrannous," and A. V. "cruel." ⁴ "Bitterly," idiom missed in our versions, where we have "hatred," instead of which as in Arabic, the abstract noun of the verb, when used as a complement to the verb, is simply an intensifying particle, for which see Wright's Arabic Grammar, page 37, &c. vol. ii. I take it accordingly. Wright gives examples, "tremble with a trembling," *i.e.* "tremble violently;" "shall be shaken with a shaking," *i.e.* "shaken violently;" so here, "hate with a hatred," *i.e.* "hate bitterly;" and as we have in the present case a second synonymous noun, our rendering must have another intensifying particle, which I have made by "very," as stated in the last note.

20 Let one preserve me¹ and deliver me ; I² will not be distressed,³ for in Thee do I take refuge.⁴

21 Let Him keep¹ me in perfect truth^{2 3} for I uphold⁴ Thee.

22 Redeem Israel, O God, out of all his troubles.

Verse 20.—¹ “*Me*,” idiom missed in our versions ; “my soul” being used for the simple pronoun. ² “*I*,” idiom missed in our versions. The verb is in the 1st person in the original, and as there is no need of change in the construction, in the 1st person I keep it. ³ “*Distressed*,” better than “ashamed” of our versions. “Distress” and “perplexity” are the ordinary opposing senses to those of “hope” and “trust,” but not “ashamed ;” moreover I find “distress” to be the primary sense of the Heb. *boosh*, and therefore I adopt “distressed” for my version. ⁴ “*Take refuge*,” better than “put my trust” of our versions. The Heb. *khosok* being rather a verb of “fleeing” than “trusting.”

Verse 21.—¹ “*Keep*,” better than “wait” of L. P. ² “*Perfect truth*.” We have here again an instance of two synonymous nouns with *vau*, which, as before noted, is a form

for intensifying, or making a superlative adjective. ³ “*Dealing*,” a mistaken ellipsis of L. P., there being no equivalent in the original. ⁴ “*Uphold*,” sense missed in our versions, wherein we have “my hope hath been” L. P., and “I wait” A. V. This is the third time wherein we have the Heb. verb *kivvok* in this Psalm ; in the other two instances I gave for my version “uphold,” and I see no reason to depart from it here, see verse 3, note ². Again has the Vulgate “*sustinui*” against S. Jerome’s Heb. version “*speravi*,” and Symmachus, whom S. Jerome followed, who has an equivalent Greek word “*pepoitha* ;” Aquila’s version herein being lost in the wreck of time. Again, also do our translators fail us, trusting once more to S. Jerome, who trusted to a broken reed, one of the Jewish Greek versions, made for the very purpose of deceiving Christians.

ANALYSIS OF VARIATIONS.

	L. P.	A. V.
Words affecting sense or translation	24	22
Sense missed	18	18
Idioms missed	11	11
Ellipses missed	3	4
Ellipses mistaken	13	5
Pleonasm mistaken	1	0
	—	—
	70	60
	—	—

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